THE WORKES OF THE FAMOVS and worthy Knight, Sir *Dauid Lindesay of the* Mount, Alias, Lyon, *King of Armes.*

Newlie corrected and vindicate from the former errours wherewith they were corrupted: And augmented with sundrie workes. &c.

IOB. 7.

Militia est vita hominis supra terram.

Vivet etiam post funera virtus.

Printed at *Edinburgh*, by the Heires of *Andro Hart*: Anno Dom. 1630.

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The

The *Printer* to the *Reader*.

IT hath pleased GOD in all Ages, to raise vp faithfull and worthie men, of singular giftes and graces (especially in the tyme of greatest defection) to beare witnesse to his truth, and to rebuke the world of sinne. As Noah to preach repentance to the corrupt world, for the space of 120. yeares, before hee sent that vniuersall deludge. Lot in Sodome, whose righteous Soule they vexed from day to day with their vnlawfull deedes: Moses in Egypt, to be a deliuerer to his people, and to threaten King Pharaoh for their oppression, who chused rather to suffer aduersitie with the people of GOD, than to enjoye the pleasures of sinne for a season: And all his Prophets frō time to time to reproue & correct the enormities, not onelie of his owne people of the Iewes, but also of the adiacent Gentiles for their iniquities. And in the time of the Gospel, what a multitude of notable men of all Nations hath bee stirred vp, whereof there was many holy Martyrs, who exponed their bodies to cruell torments for the testimony of his truth. And euen heere in our owne Nation, among many other learned and faithfull men, it pleased his Maiestie (euen in the time of palpable darknesse) to stir vp this our Authour, Sir Dauid Lindesay, albeit a Courteour of his calling, and exercised about mat-

ters

ters of Eſtate yet a man of ſuch ſinceritie and faithfulneſſe, that hee ſpared not aſwell in his ſatyricall farſes and playes, as in all his other workes, to enueigh moſt ſharply, both againſt the enormities of the Court, and the great corruption of the Clergie, that it is to be wondred how euer he eſcaped their bloodie hands, they hauing ſuch power at that tyme, and beeing ſo fiercely bent to ſhed the blood of Gods Saincts: As they practiſed in thoſe dayes vpon the bodies of GODS deare Seruants, Maſter Patrick Hamilton, Rober Forreſter Gentle-man, George Wiſeheart, and Walter Milne, with diuerſe others, who gaue their liues for the teſtimonie of GOD S trueth. And yet this our Author ended his dayes in peace for all their cruell manacing.

This lets vs ſee the wonderfull power and prouidence of the Almightie, that albeit hee ſuffer the wicked to execute their crueltie vpon ſome of the bodies of his deareſt Saincts (as may beſt ſerue to the glorie of his owne Name, and to their ſingular good) yet hee can and will preſerue others of his owne Children, that the enemies ſhall not haue power to touch one haire of their heades, but as it pleaſeth his Maieſtie to permit them. Leauing any further commendation of the Author, becauſe his own works ſhall better teſtifie of his faithfulnes, & ſinceritie, than I can expreſſe, I will not detain thee (good Chriſtian Reader) any longer from the peruſing of the ſame: Praying God, that thou mayſt reade them with as ſincere a minde as hee hath written the ſame. Amen.

A PROLOGVE.

Of the miserable estate of the World: Betweene EXPERIENCE and the COVRTEOVR.

MVsing and marueling on the miserie,
frō day to day in earth which doth en-
dand of each stat ỹ instability: ſcreaſe
Proceeding of the reſtleſſe buſineſſe:
Whereon the moſt part dee their mind addreſſe
Inordinatelie on hungrie Courtice,
Vaine-glore Deceite, and other ſenſuall vice.

But tumbling in my bedde I might not lye,
Wherefore I went forth in an May morning,
Comfort to get of my Melancholie,
Some-what before freſh Phœbus vp-riſing:
Where I might heare the Birds ſweetelie ſing
Into a Parke I paſt for my pleaſure,
Decored well by craft of Dame Nature.

Yow I receiued comfort naturall,
For to deſcribe at length it were too lang,
Smelling the wholſome Herbes medicinall,
Whereon the Dulce & balmie Dew down dang,
Like Orient Pearles vpon the twiſts hang,
Or how that the Aromaticke Odours,
Did proceed from the tender fragrant Flowres

Or how Phœbus that King Etheriall

Swætlie spzang vp into the Dzient:
Ascending in his Thzone Emperiall:
Whose bzight and Bozeal Beames resplendent
Illuminate all into the Occident:
Comfozting euerie cozpozall Creature,
Which fozmed were on Earth by Dame Nature.

Whose donk impurpur'd Uestiment nocturnall.
With his imbzowdzed Mantle matutine,
Yee left into his Kegion Anrozall,
Which on him waited when hee did decline,
Toward his Occident Pallace Uespertine:
And rose in habite gay and glozious,
Bzighter than Golde oz Stones pzecious.

But Cynthia the hozned Nights Quœne,
Shee lost her light, and led a lower saile,
When once her Soueraigne Lozdy she had seene
And in his pzesence wared darke and paile:
And ouer her Uisage cast a mistie Vaile.
So did Venus the Gods amozous,
With Iupiter, Mars, and Mercurious,

Right so the olde intoricate Saturne,
Perceiuing Phœbus powze his Beames bzight,
Aboue the Earth, then made hee no sojourne,
But suddenlie did lose his bozrowed light:
Which hee durst neuer shew but in the Night.
To Pole Arctick, Vrses, and Starres all,
Which situate are in the Septentrionall.

To erring Ships that are without all guid
Conuoying them vpon the stozmie Night:
With

Within their frostie Circle did them hide,
Howbeit that Starres haue none other light,
But the reflere of Phœbus beames bright.
That day durst none into the Heauens appeare,
Till hee had circuate all our Hemisphere.

Mée thought it was a sight Celestiall,
To sée Phœbus so Angel-like ascend,
Into his fierie Chariot triumphall,
Whose beautie bright I could not comprehend,
All care of worldlie things did from mee wend,
When freish Flora spread forth his Tapistrie,
Wrought by Dame Nature queynt & curiouslie

Painted with manie hundreth heauenlie hewes
Glad of the rising of that royall Roy:
With blomes breaking on the tender Bewes,
Which did prouoke mine heart to naturall joy,
Neptune that day and Æolus held them coy,
That men on farre might heare the Birds sound
Whole noyse did to the starrie Heauen redound.

The pleasant Powne punzeing his fethrem faire
The mirthfull Maueis made great melodie,
The lustie Larke ascended in the Aire,
Numbring her naturall Notes craftilie.
The gay Gold-spinke, the Merle right merilie,
The noyse of the noble Nightingalles
Redcūed throghȳ Mcūtaines Medes & Vailes

Contempling this mirthfull harmonie,
How euerie Bird drest them, for to aduance,
To salute Nature with their Melodie.

That I stood gazising almost in a trance.
To heare them make their naturall obseruan
So royallie, that all the Rockes rang,
Thzough repercussion of their sugred sang.

I lose my time, alas, foz to rehearse
Such vnfruitfull and vaine discription,
Of wzite into my rurall ragged verse,
Matter without edification:
Considering how that mine intention,
Bæne to deplozе the moztall miseries,
With continuall carefull calamities.

Consisting in this wzetched vaile of sozrow,
But sad sentence should haue a sad indyte:
So tearmes bzight I list not foz to bozrow,
Of mourning matter men haue no delyte,
With roustie tearmes therfoze I will now w
With sozrowfull sighs ascending frō ẏ Spl
And bitter teares, distilling from mine Eæn

Without anie vaine invocation,
To Minerva, oz to Melpomene:
Noz yet will I make supplication,
Foz helpe to Clio, oz to Calliope,
Such marr'd Muses may make mee no supp
Proserpine I refuse and Appollo,
And right so Euterpe, Iupiter, and Iuno.

Which beene to pleasant Poets comfozti
Wherefoze because I am not one of tho:
I doe desire of them no suppozting:
Foz I did neuer slæpe in Parnasso,

As did the Poetes of long time agoe:
And speciallie the ornate Ennius.
Nor dranke I neuer with Hesiodus.

Of Greece the perfect Poets Soueraigne,
Of Helicon the source of Eloquence,
Of that mellifluous famous fresh Fountaine,
Wherefore to them I ought no reuerence,
I purpose not to make obedience
To mischant Muses, or Mahometrie,
Before-time vsed into Poetrie.

Roping Rhamnusia goddesse of despite,
Might bee to mee a Muse right conuenable:
If I desir'd such helpe for to indite,
This mourning matter mad and miserable,
I must goe seeke a Muse more comfortable,
And such vaine superstition to refuse,
Beseeching the great GOD to bée my Muse.

By his wisdom al maner of things were wrought
The high Heauens, with all their Ornaments:
And without matter made all things of nought:
Hell in mid Center of the Elements,
That heauenly Muse to seek my whole intent is
The which gaue Sapience to King Salomon,
To Dauid grace, & strength to strong Samson.

And of poore Peter made a prudent Preacher,
And by the power of his Dietie,
Of cruell Paul hee made a cunning Teacher,
I must beseech right lowlie on my knee,
His high super-excellent Maiestie,

That with his heauenly Spirit hée mée inspire
To write nothing contrarie his desire.

Beseeching eke his Soueraigne Sonne IESV
Which was conceiued by the holie Spirit,
Incarnate of the purified Virgine true,
And into who n the Prophecie was compleete,
That Prince of peace, most humble & most iust
Which vnder Pilate suffered passion,
Upon the Crosse for our Saluation.

And by that cruell death intollerable,
Loosde wee were from the bonds of Beliall:
And moreouer it was so profitable,
That to this houre came neuer man, or shall,
In the triumphant ioye Emperiall
Of life, although that they were neuer so good
But by the vertue of his precious Blood.

Wherefore in stead of the Mount Parnásso,
Swiftlie I shall goe sake my Soueraigne,
To Mũt Caluarie the straight way shall I go
To get a taste of that most fresh Fountaine:
That source to sak mine heart may not refrain
Of Helicon, which both deepe and wide,
That Longinus did graue into his side.

Fr̃ỹ fresh Fountaine sprang a famous Flood
Which redolent Riuer through the world runne
As Christall cleare, and mixed is with blood
Whose sound aboue the highest Heauens did
All faithfull people purging from their sinne
Wherefore I shall beseech his Excellence,

To grant mee Grace, Wisedome, & Eloquence.
And bath mée with the Dulce & balmy Strands,
Which on the Crosse did spædilie out-spring,
From his most tender Fæte, & heauenlie Hands.
And grant mæ grace to writer dite nothing,
But to his high honour and laud louing.
Without his helpe there may no good be wrought
To his pleasure, good workes, word, or thought.

Therefore, O LORD, I pray thy Maiestie,
As thou diost shew thine high power diuine:
First plainlie into Cane of Galilie,
Where Thou conuerted Water into Wine:
Conuoy my matter to a fructuous fine,
And saue my sayings both from shame & sinne,
Take hæde, for now my purpose I beginne.

The end of the Prologue.

A DIALOGVE.

The miserable estate of the world: betweene *Experience* and the *Courteour*.

INto that Parke I saw appeare,
An aged Man, that drew mee neare:
Whose beard was wel thrée quarters lãg
His Haire did ouer his shoulders hang:
The which as anie Snow was white,
Whom to behold I thought delite:
His Habite Angel-like of hew,
Of colour like the Saphyr blew.

Vnder an Holme hee reposed,
Of whose presence I was rejoyced.
I did him salute reuerentlie,
So did hée mée right courteouslie:
To sit downe hee requested mée,
Vnder the shadow of that Trée:
To saue mée from the Sunnes heate,
Among the flowres soft and swéete:
For I was wearie with walking,
Then wée begun to fall in talking:
I asked his name with reuerence,
E. I am (said hee) Experience:
C. Then Sir (said I) you cannot faile,
To giue a desolate man counsaile,
You doe appeare a man of fame:
And sith Experience is your name:
I pray you Father venerable,
Giue mee some counsell comfortable.
E. What bée (said hée) thy vocation,
Making such supplication:
C. I haue (said I) beene to this houre,
Since I could ryde a Courteour:
But now Father, I thinke it best,
With your counsell to liue in rest,
And from hence-forth to take mine ease,
And quietlie my GOD to please.
And renounce curiositie,
Leauing the Court, and learne to die.
Oft haue I sayled ouer the Strands,
And trauelled through diuerse Lands,
Both South, and North, East, and West,

Yet can I neuer finde where rest
Doeth make his habitation.
Without your supportation:
When I beléeue to bee best easde,
Most suddenlie I am displeasde.
From trouble when I fastest flie,
Then finde I most aduersitie.
Shew mee I pray you heartfullie,
How I may liue most pleasantlie.
To serue my GOD of kings King;
Sith I am trade of trauelling.
And learne for to bee content,
To quyet life and sober rent:
That I may thanke the King of Gloze,
As though I had a million moze.
Sith euerie Court beene varient,
Full of enuie, and inconstant:
Might I without griefe liue in rest,
Now in mine age I thinke it best.

E. Thou art a great foole Sonne (said hée)
That to desire which may not bée,
Longing to haue prerogatiue,
Aboue all Creatures on liue.
Sith Father Adam create béene,
Into the great Campe Damascene:
Might no man say vnto this houre,
That euer hee found perfect pleasure.
Nor neuer shall, till that hée see,
GOD in his Diuine Majestie.
Wherefore prepare thee for to trauell,
Sith mans life beene but battell:

All

All men beginnes for to die,
The day of their Natiuitie.
And journalie they doe proceede,
Till Attropus cut off their fatall thræd,
And in the short time that they haue,
Betwæne their birth and the Graue:
Thou sæst what mutabilities,
What miserable calamities:
What trouble, trauell, and debate.
Sæst thou in euery mortall State?
Beginne at pore low Creatures,
Ascending then to Senatures.
To great Princes and Potentates,
Thou shalt not finde in no Estates.
Since the beginning generall,
Nor in our time now speciall:
But tedious restlesse businesse,
Withoutten anie sickernesse.
C. Prudent Father (said I) alas,
You tell to mee a carefull case:
You say that no man to this houre,
Hath found on Earth perfect pleasure:
Withoutten infortunate variance,
Since wæ bæne thrall to such mischance,
Why doe wee set our whole intents,
On Riches, Dignitie, and Rents?
Sith in the Earth bæne no man sure,
One day without trouble t'endure.
And worst of all, when wæ least wæne,
The cruell Death wæ must sustæne,
If I your Father-hood durst demand,

The cause I would faine vnderstand:
And eke Father I you implore,
Shew mee some trouble gone before,
That hearing others indigence,
I may the more haue patience.
Fellowes in tribulation,
Bane wretches consolation.

E. (Said ha) after my small cunning,
To tha I shall make answering:
But orderlie for to beginne,
This miserie procædes of sinne.
But it were long to bee defined,
How all men are to sinne inclined:
When sinne abundantlie doeth reigne,
Justlie GOD maketh punishing:
Wherefore Great GOD into his hands,
To daunt the World with diuerse wands,
After our euill condition,
He makes on vs punition,
With Hunger Dearth, and Indigence,
Sometimes great plagues and pestilence,
And sometimes with his bloodie wand,
Through ciuill warres by Sea and Land.
Concluding, All our miserie,
Procædes of sinne allanerlie.

C. Father (said I) declare to mee,
The cause of this fragilitie:
That wee bee all to sinne inclin'de,
In worke and word and in our minde,
I would the veritie were knowne,
Who hath this seede among vs sowne:

And why wee were condemne to dead,
And how that wee may get remead.
E. (Said hœ) the Scripture hath concluded,
Men from Felicitie are denuded,
By Adam our Progenitour.
Sometime of Paradise possessour.
By whose most wilfull arrogance.
Was mankind brought to this mischance:
When hée was disobedient,
In breaking GODS Commandement,
By solisstation of his Wife,
Wee lost that heauenlie pleasant life:
Eating of the forbidden Trée,
There began all our miserie:
So Adam was cause radicall,
That wee are fragill sinners all.
Adam brought in this Nation,
Sinne, Death, and eke Damnation.
Who will say, That hee is no sinner,
CHRIST sayeth, Hee is a great lyer.
Mankind sprang from Adams loynes,
And tooke of him flesh, blood, and bones,
And so after his qualitie,
Are all inclin'de sinners to bee.
But yet my Sonne despaire thou nought,
For GOD that all the world hath wrought,
Hath made a Soueraigne remeade,
To saue vs both from sinne and dead:
And from Eternall Damnation,
Therefore take Consolation:
For GOD as Scripture doeth record,
Hauin

Hauing on Man misericord.
Sent downe his onelie Sonne IESV,
Which lighted in a Virgine true.
And clad his high Diuinitie,
With our poore vile humanitie:
Then from our sinnes, to conclude,
Hee washt vs with his precious blood:
Howbeit through Adam wee must die,
Through that LORD wee shall raised bee,
And euery man hee shall releeue,
Which in his Blood doeth firme beleeue,
And bring vs all into his Glore.
The which through Adam beene forlore.
Without that wee through lacke of Faith,
Of his God-head incurre the wrath.
But who in CHRIST firmelie beleeues,
Shall bee releu'd from all mischeeues.

C. What Faith is it that you call firme?
Sir make mee vnderstand that terme.

E. Faith without Hope and Charitie,
Auaileth not my Sonne (said hee)

C. What Charitie is that would I know,

E. (Said he) My Sonne that shall I show:
First, Loue thy GOD aboue all thing,
And thy Neighbour without fayning.
Doe none injure nor villanie,
But as thou would were done to thee.
Quicke Faith without Charitable warkes,
Can neuer bee (as wryte best Clarkes)
More than the fire intill his might,
Can lacke the heate, or Sunne lacke light.

If Charitie into thæ failes,
Thy Faith, noz Hope nothing auailes:
The Deuill hath Faith, and trembles foz dzead,
But hee lackes Hope and Loue indæde:
Doe all the good that may bee wzought,
Without Charitie auailes nought,
Wherefoze pzay to the Trinitie,
Foz to suppozt thy Charitie.
Now haue I showne thæ as I can,
How Father Adam the first Man:
Wzought in the Wozld both Sinne and Dead,
And how CHRIST IESV made remead,
Which in the great Day of Judgement,
Shall vs deliuer from tozment,
And bzing vs to his lasting Gloze,
Which shall endure foz euermoze.
But in this Wozld thou getst no rest,
I make it to thæ manifest
Therefoze my Sonne bee diligent,
And learne foz to bee patient.
And into GOD set all thy trust,
All things shall then come foz the best.
C. Father I thanke you heartilie,
Of your comfozt and companie,
And heauenlie consolation,
Making you supplication.
If I durst put you to such paine,
That yæ would please foz to define.
And make mee clearlie vnderstand,
How Adam bzake the LORDS Command,
And how thzough his transgression,

Was punisht his succession.
E. My Son (said hee) would thou take cure,
eal To looke vpon Diuine Scripture,
nto the Booke of Genesis.
That Historie thou shalt not misse,
ing also sundrie cunning Clarkes,
aue done rehearse into their warkes,
Of Adams fall full ornatelie,
l thousand times better than I
Can write of that vnhappie Man,
, But I shall doe the best I can:
Shortlie to shew that carefull case,
With the support of GODS grace.

An exclamation to the Reader, touching the writting in vulgar and maternall language.

GEntle Reader, haue at mée no despite,
Thinking that I presūptuouslie pretēd
In vulgar tong so hie matter to write
But where I misse I pray thée to amēd
To the vnlearn'd I would the cause were kend:
Of our most miserable trauell and torment.
And how in Earth no place is permanent.

Howbeit that diuerse deuote cunning Clarkes,
In Latine tongue haue written sundrie Bookes
Our vnlearned knowes little of their warkes:
More than they doe the rauing of the Rookes.
Wherefore to Colliars, Carters, and to Cookes,
To Jacke and Tom my Rime shall bee directed,
With cunning men howbeit that it bee lacked.

Thouzy

Though euerie Common may not bee a Clar
Nor hath no Lad, except their tongue mater
Why should of God ỳ marueilous heauenly wa
Bee hid from them? I thinke it not fraterna
The Father of heauen which was, & is eter
To Moses gaue the Law on mount Sinay,
Not into Græke nor Latine as they say.

Hee wrote the Law in Tables hard of St
In their owne vulgar Language of Hebrew
That the Children of Israel euerie one,
Might know the Law, and to the same ensel
Had hee done write in Latine, or in Grew,
It had to them beene a sauourlesse ieſt,
Ye may well know GOD wrought al for ỳ b

Aristotle nor Plato I heard sane,
Wrot not their Philosophie naturall,
In Dutch nor Dence, nor tongue Italiane:
But in their most proper tongue maternall.
Whose fame and name doth reigne perpetu
Famous Virgill, the Prince of Poetrie,
Nor Cicero, the flower of Oratrie,

Wrote not in Chaldie language nor in Gre
Nor yet into the language Saracene:
Nor in the naturall language of Hebrew,
But in the Romane tongue, as may bee sæ
Which was more proper language as I wa
When Romanes reigned Dominators inde
The Ornate Latine was their proper Lede.

In the meane time when ỳ these bold Roma

Ouer all the Worlde had the Dominion:
Made Latine Schooles, their glore for to aduance
That their language might be ouer all common
To that intent by mine opinion,
Trusting that their Empire should aye endure,
But of Fortune alwayes they were not sure.

Of Languages the first diuersitie,
Was made by GODS malediction:
When Babylon was builded in Chaldie,
These builders got none other affliction,
Before the time of that punition:
Was but one tongue, which Adam spak himselfe
Where now of tõgs there be thrée score & twelue.

Notwithstanding, I thinke it great pleasure,
Where cunning men haue Languages anew,
That in their youth by diligent labour,
Haue learned Latine, Græke, and Hebrew.
That I am not of that sort, sore I rew.
Therefore I would all Bookes necessare,
For our Faith were into our tongues vulgare.

CHRIST after his glorious Ascention,
To his Disciples sent his holie Spirite,
In tongues of fire, to that intention,
That bæing of all Languages repleate,
Through all the world: with words faire & swéte
To euery man the Faith they would forth shaw
In their owne Lœde, deliuering them the Law.

Therefore I thinke a great derision,
To heare the Nunnes and Sisters night and day

Singing and saying Psalmes and Orison,
Not vnderstanding what they sing or say,
But like a Stirling or a Papingay.
Which learned are to speake by long vsage,
Them I compare to Birdes in a Cage.

Right so Childzen and Ladies of Honours,
Pray in Latine, to them an vncouth Læde:
Mumbling their Matine, Euẽsong & their hou
Their Pater noster Ave and their Creede.
It were as pleasant to their spzite indæde,
GOD haue mercie on mee, for to say thus,
As for to say, Miserere mei DEVS.

Saint Hierome in his pzoper tongue Roma
The Law of GOD truelie hæ did translate:
Out of Hebzew, Græke, and Latine in plain
Which hath bæn hid frõ vs long time, God wa
Untill this time: But after my conceite,
Had Saint Hierome bæne borne into Argyle,
In Irish tongue his Bookes had done compyle

Pzudent Saint Paul doeth make narration
Touching the diuerse Lædes of euery Land:
Saying, There haue bæne moze edification,
In fiue wozds, that Folke doe vnderstand,
Than to pzonounce of wozds ten thousand.
In strãge language & knowes not what it mæ
I thinke such pzatling is not wozth two pzæ

Unlearned people on the Holie-day,
Solemnedlie they heare the Euangell sung,
Not knowing what the Pziest doeth sing or

But as a Bell when that they heare it rung,
Yet would the Priestes in their mother tongue,
Passe to the Pulpet, and that doctrine declare,
To Laicke people, it were more necessare.

I would that Prelates & Doctors of the Law,
With Laicke people were not discontent:
Though wee our into vulgare tongue did know,
Of CHRISTIESVS the Law and Testament,
And how that wee should kepe Commandement
But in our language let vs pray and reade,
Our Pater noster, Ave and our Creede.

I would some Prince of great discretion,
In vulgare language plainelie cause translate
The needfull Lawes of this Region:
Then would there not bee halfe so great debate
Among vs people of the low estate.
If euery man the veritie did know,
We need not to treate these men of Law.

To doe our neighbour wrong, we would beware,
If wee did feare the Lawes punishment:
There would not be such brawling at the Barre,
Nor men of Law clime to such royall Rent.
To kepe the Law, if all men were content,
And each man doe, as hee would bee done to,
The Judges would get little thing adoe.

The Prophet Dauid, King of Israel,
Compylde the pleasant Psalmes of the Psalter:
In his owne proper tongue, as I heard tell.
And Salomon which was his Sonne and Aire,

Did make his Booke into his tongue vulgare:
Why should not their sayings bée to vs shown
In our language? I wold the cause were know

Let Doctors write their curious questions,
And argumènts sowne full of Sophistrie:
Their Logicke, and their high opinions,
Their darke judgements of Astronomie;
Their Medicine, and their Philosophie.
Let Poets shew their glorious engine,
As euer they please, in Grécke or in Latine.

But let vs haue the Bookes necessare,
To Common-wealth, and our Saluation,
Iustlie translated in our tongue vulgare:
And eke I make you supplication,
O gentle Reader, haue none indignation,
Thinking I meddle with so high matter,
Now to my purpose forward will I fare.

The creation of *Adam* and *Eue*.

WHen God had made the heauens bri
The Sunne & Moone for to giue lig
The Starry-Heauens & Chrystall
And by his Sapience diuine.
The Planets in their Circles round,
Whirling about with mirrie sound:
Of whom Phœbus was principall,
Iust in his Line Eclipticall.
And gaue by diuine Sapience,
To euery Starre their influence.
With motion continuall,

Which doeth endure perpetuall,
And farthest from the Heauens Empyre,
The Earth, the Water, Aire, and Fyre,
Hee clad the Earth with Herbes and Trees,
All kind of Fishes in the Seas.
All kind of Beastes hee did prepare,
With Fowles flying in the Aire,
Thus by his Word all things were wrought,
Without materiall, made of nought.
So by his Wisedome infinite,
All was made pleasant and perfite.
When Heauen and Earth, and their contents
Were ended with their Ornaments:
Then last of all the LORD began,
Of most vile Earth to make the Man.
Not of the Lillie, nor of the Rose,
Nor Cyper Tree as I suppose:
Neither of Gold, nor precious Stones,
Of Earth hee made flesh, blood, and bones,
To that intent, GOD made him thus,
That Man should not bee glorious.
Nor in himselfe should nothing see,
But matter of humilitie.
When Man was made, as I haue tolde,
GOD in his face did him behold,
Breathing in him a liuelie Spirite,
When all these words were compleate,
Hee made Man to his similitude,
Excelling into pulchritude:
Noted with giftes of Nature,
Aboue all Earthlie Creature.

Then pleasantlie did him conuoy,
To a Region compleat with Joy:
Of all pleasure which bare the price,
And called, Earthlie Paradice.
And brought by diuine prouidence,
All Beasts and Birds to his presence:
Adam did craftilie impone,
A speciall name to euerie one:
And to all things materiall,
A name hée gaue in speciall.
How hæ them named, yet haue beene kend,
And shall bée to the worlds end.
Into that Garden of pleasance,
Two Trées grew, most to aduance,
Aboue all other which bare the price,
In middes of that Paradice..
The one was call'de the Trée of Life,
The other Trée begane our strife:
The Trée to know both good and euill
Which by perswasion of the Deuill,
Began our miserie and woe.
But let vs to our purpose goe.
How GOD gaue Adam straite command,
That Trée not to touch with his hand,
All other fruites of Paradice,
Yee bade him eate at his deuice.
Saying, If thou eate of this Trée:
With double death then shalt thou die.
Therefore I thée command, Beware,
And from the Trée thou stand afarre,
Yet Father Adam was alone,

Without companie of anie one:
Then thought the Lord it neceſſare,
To create to him an Helper:
GOD put in Adam ſuch ſopour,
That for to ſleepe hée tooke pleaſure.
And laid him downe vpon the ground,
Then when Adam was ſléeping ſound
Hée tooke a Rib forth off his ſide,
Then filled it with fleſh and hide.
And made a woman of that bone,
Fairer of forme was neuer none.
Then to Adam incontinent,
That faire Ladie hée did preſent.
Which ſhortlie ſaid, for to conclude,
Thou art my fleſh, my bone and blood
And Virago hee cald her name,
Which is interprete, Made of man.
Which Eva afterward was named,
When for her fault ſhee was defamed
Then did the Lord them ſanctifie,
Saying, Increaſe and multiplie,
By this, men ſhould leaue all their kinne,
And with their Wiues make dwelling,
And for their ſake leaue Father and Mother.
And loue them beſt aboue all other.
For GOD hath ordained them truelie,
To bee two Soules in one bodie.

¶ My wit is weake for to indite,
Their heauenlie pleaſure infinite.
Was neuer earthlie Creature,
Since that time had perfect pleaſure.

They had puissance Emperiall,
Aboue all things materiall.
As cunning Clarkes doe conclude,
Adam precelde in pulchritude.
Most naturall, and the faireſt Man,
That euer was, ſince world began.
Except CHRIST IESVS GODS own Son
To whom was no compariſon.
And Eue the faireſt creature,
That euer was formed by Nature.
Though they were naked as they were made,
No ſhame either of other had:
What pleaſure might a man haue more,
Nor haue his Ladie him before.
So luſtie, pleaſant, and perfect,
Readie to ſerue his appetite.
They had none other care I wiſſe,
But paſt their time with ioye and bliſſe,
Wilde Beaſtes did to them repaire,
So did the Fowles of the Aire.
With noyſe moſt Angelicall,
Making them mirth muſicall.
The Fiſhes ſwimming in the Strands,
Were wholly all at their commands.
All Creatures with one accord,
Obeyde him as their Soueraigne Lord:
They ſuffered neither heate nor cold,
With euerie pleaſure that they would.
And to the Death they were not thrall,
And ſo ſhould wee haue beene all.
For hee and all his Succeſſours,

Should haue possessed these pleasures.
Then from that ioye materiall,
Gone to the Gloze emperiall.
They had if I can right describe,
Great ioye in all their wits fiue.
In Hearing, Seeing, Tasting, Smelling,
Enduring that delightsome dwelling.
Hearing the Birdes harmonies,
Tasting the fruites of diuerse Trées.
Smelling the Balmie dulce Odours,
Which did proceede from fragrant Flowres,
Séeing so many heauenlie hewes,
Of Blosmes breaking on the Bewes.
Of touching eke they had delite,
Of other bodies soft and white.
Doubtlesse enduring that pleasure,
They loued each other paramoure.
No marueill though that so should bee,
Considering this their great beautie.
And GOD gaue them command expresse
To multiplie, and to increase:
That their seede and succession,
Might plenish euerie Nation.
I list not tarrie for to declare,
All properties of that place preclare:
How Herbes and Trées grew euer grésne,
And of the temperate Aire seréne.
How fruites indeficient,
Were alike ripe and redolent,
Nor of the Fountaines, nor of the Floodes,
Nor of the Flowres pulchritudes:

That

That matter Clarkes doe declare,
Wherefore of them I speake no mare:
The Scripture makes no mention,
How long they reignde in that Region,
But I beléeue the time was short,
As diuerse Doctors doe report.

The miserable transgression of *Adam*.

FAther, how happened that mischance
(Said I) shew mee that circumstance
Declare to mee that carefull cace,
How Adam lost that pleasant place:
From him and his Succession:
How did procéede Transgression?
E. (Said hee) after my rude engyne,
I shall rehearse thée that ruyne.
¶ When GOD the Creator of all,
Into the Heauen emperiall,
Did create all the Angels bright,
Hee made an Angel most of might,
To whom hee gaue preheminence,
Aboue them all in Sapience.
Because all others hee did prefer,
Named hée was bright Lucifer.
Hee was so pleasant and so faire:
He thoght himselfe without compaire
And grew so gay and glorious,
Began to bee presumptuous:
He thought that he would set his seat
Into the North, and make debate,
Contrare the Majestie Diuine,

Which was the cause of his ruine:
For hée incurred GODS yre,
And banisht from the heauens empire
With Angels manie Legion,
Which were of his opinion:
Innumerable with him there fell,
Some lighted in the lowest hell.
Some in the Sea did make repaire,
Some in the Earth, some in the Aire.
That most vnhappie companie,
At Father Adam had enuie:
Perceiuing Adam and his Séede,
Into their places to succéede:
The Serpent was the subtillest,
Aboue all Beastes, and craftiest,
Then Sathan with a false intent,
Did enter into the Serpent.
Imagining some craftie wile,
How hee might Adam best beguile.
And cause him breake commandement
But to the Woman first hee went.
Trusting the better to preuaile,
Full subtillie did her assaile.
With facund words false and faire,
He grew with her familiare.
That héé his purpose might aduance,
Beléeuing in her inconstance:
What bœne the cause (Madame said héé)
That ye forebeare yon pleasant Tree
Which bœne péerelesse, and precious
Whose fruit bœne most delicious.

I nill (said shee) thereto accord,
Wee are forbidden of the LORD.
The which hath giuen vs libertie,
To eate of euerie fruite and Tree:
Which growes into Paradise,
Breake wee Command wee are not w[illegible]
Yee gaue to vs a straite command,
That Tree not to touch with our hai[illegible],
Eate wée of it, without remeade,
(Shée said) Doubtlesse wee shall bee dead.
Beliene not that (said the Serpent)
Eate you of it incontinent.
Repleate you shall bee with Science,
And haue perfect intelligenc.
Like GOD himselfe of euill and good,
Then hastilie for to conclude:
Hearing of this prerogatiue.
Shée pulled downe the fruite beliue.
Through counsell of this false Serpent,
And ate of it incontinent,
And put her Husband in beléeue,
That pleasant Fruite if hée would préeue.
That hée should bee as sapient,
As the great GOD Omnipotent.
Thinke you not that a pleasant thing,
That wee like GOD should euer reigne.
Yee hearing this narration,
And by her solicitation:
Moued by prydfull ambition,
Hée ate on that condition.
The principall pointes of this offence,

Was pride, and inobedience.
Desiring for to bee equall,
To GOD, the Creator of all.
¶ Alas, Adam, why did thou so?
Why caused thou this mortall woe?
Hadst thou beene constant, firme, and stable,
Thy glore had bæne incomparable:
Where was thy Consideration,
Who hadst the Domination,
Of euerie liuing Creature,
That GOD had formed by Nature.
To vse them at thine owne denise?
Wast thou not Prince of Paradise?
Was neuer man since thou on liue,
That GOD gaue such prerogatiue:
Yee gaue thæ strength aboue Samson,
And sapience more than Salomon.
Young Absolon in his time most faire:
To thy beautie was no compaire.
Aristotle thou didst precell,
Into Philosophie naturall:
Virgill into his Poetrie,
Nor Cicero in his Oratrie,
Were neuer halfe so eloquent,
Why brake thou GODS Commandement?
Where was thy wit, that thou wouldst not flée,
Farre from the presence of that Trée?
Gaue not thy Maker thæ free will,
To take the good, and leaue the ill.
How might thy fore-fault bee excused?
That GODS Commandement refused.

Through

Through thy wiues perſwation,
Which hath beene the occaſion,
Since that time manie Noble men,
By the euill counſell of women:
Haue altogether deſtroyed beene,
As in the Hiſtorie may bee ſeene.
Which now wée nède not to declare,
But to our purpoſe let vs fare.
When they had eaten of the fruite
Of joye then were they deſtitute.
Then gan they both for to thinke ſhame,
And to bee naked through defame.
And made them Brækes of leaues grène.
That their ſecertes ſhould not bee ſène
But in th'eſtate of innocence,
They had no ſuch experience.
But when to ſinne they were ſubjected,
To ſhame and ſtrane they were coacted,
And in a Buſh they did them cloſe,
Aſhamed of the LORDS voyce:
Which called Adam by his name,
(Said hée) My Lord I thinke great ſhame,
Naked to come in thy preſence,
Thou hadſt no ſuch experience,
(Said GOD) When thou waſt innocent,
Why brake thou my Commandement?
Alas (ſaid Adam) to the LORD,
The veritie I ſhall record.
This Woman that thou gaue to mee,
Cauſde mee eate of yon pleaſant Trée.
Right ſo the Woman her excuſed,

And said, The Serpent mee abused,
Then to the Serpent GOD said thus,
O thou Deceiuer venemous.
Because the Woman thou beguilde,
From henceforth shalt thou bee exilde:
Cursed and waried shalt thou bée,
No shalt thy sæde bee after thée.
Cold Earth shall bee thy foode also,
And creeping on thy breast shalt goe:
And I shall put enimitie,
Betwéene the Woman euer and thee.
Betwéene thy sæde and Womans sæde,
Shall bæ continuall mortall fæde.
Nowbeit thou hast wrought their mischieues,
It shall not bée as thou belieues:
Such seede shall bée in woman sowne,
That thy power shall bee downe-throwne.
Treading thine head that thou mayst fæle:
And thou shalt treade him on the hæle:
This was his promise and meaning,
That the immaculate Virgine:
Should beare the Prince Omnipotent,
Which should treade downe the false Serpent,
Sathan and all his companie,
And them confound alluterlie.

C. (Said I) If Sathan prince of hell,
Spake in the Serpent, as you tell,
And beastes can no way sinne at all:
Why was the Serpent made so thrall?
I heare men say before that houre,
The Serpent had a faire figure,

And

And went vp straight vpon his fæte,
And had his members all compleate.
As other Beastes vpon the Bent,
E. (Said hee) For hæ was instrumen
To Sathan in his miserie,
Punisht hæ was, as you may sæ.
As by Experience thou mayst knaw:
Expresse into the common Law:
A man conuict of Bougerie,
The Beast is burnt as well as hæ.
Yolwbeit the Beast bee innocent,
And so befell of this Serpent:
It was the Fiend full of despite,
Of Adams fall, which had the wite.
As hee hath of many moe,
But to our purpose let vs goe.
Then to the woman for her offence,
GOD did pronounce this sore sentence:
All pleasure that thou hadst beforrow,
Shall changed bee in lasting sorrow.
Where that thou shouldst with mirth and jo
Haue borne thy birth without annoye.
Now all thy Childzen thou shall beare,
With dolour and continuall care:
And thou shall bee for ought thou can,
Euer subject vnto the Man,
By this sentence GOD did conclude,
Woman from libertie denude,
When by Experience you may see.
How Quœnes of most high degræ:
Are vnder most subjection.

And ſuffers moſt correction:
For they like Birds into a Cage,
Are keeped aye vnder thirlage.
So all women in their degrée,
Should to their men ſubjected bée.
Nowbeit ſome yet will ſtriue for ſtate
And for the Maſterie make debate:
Which if they lacke both Euen and Morrow,
Their men will ſuffer mœkle ſorrow.
Of true they take that qualitie.
To deſire Soueraignitie.
And then to Adam ſaid the LORD,
Becauſe that thou haſt done accord
Thy will, and hearkened to thy Wife,
Now ſhalt thou loſe this pleaſant life:
Thou waſt to her obedient,
But thou brake my Commandement:
Curſed and barren the Earth ſhalt bee,
Where euer thou goeſt, till that thou die
But Thiſtle, Nettle, Brier, and Thorns
Without labour ſhall beare no Corne.
For foode thou getteſt none other bield,
But eate the Herbes vpon the field.
Sore labouring till thy browes ſwœte,
From henceforth ſhalt thou wine thy meate,
I made thœ of the Earth certaine,
And thou to Earth ſhalt turne againe.
Then made Hœ them abullement,
Of Skinnes and ragged rayment:
Them to preſerue from heate and cold,
Then grew their dolour manifold,

Now Adam you are like to Vs,
With your gay garment glorious:
To them these wordes said the LORD,
Then cryed they both, Misericord:
When from that Earth with hearts sore,
Banisht they were for euermore:
Into this wretched Vaile of sorrow,
With daylie labour Euen and Morrow.
After whose dolorous departing,
The LORD gaue Paradise in képing.
Vnto the Angel Cherubin,
That none should haue entrie therein.
At the which entrie hæ did stand,
With flaming fierie sword in hand.
To kæpe that Adam and his Wife,
Should not taste of the Trée of Life:
For if they of the Trée had prœued,
Perpetuallie they might haue liued.
So Adam and his succession,
Of Paradise lost possession.
And by his sinne originall,
Were men to miserie made thrall,
My Sonne now mayst thou clearelie sée,
This world began with miserie.
With miserie it doeth procéde,
Whose fine shall dolour bæ and dead,
C. Father (said I) what kind of life,
Led Adam with his lustie Wife:
After his bailfull banishing,
E. (Said hee) Continuall lamenting.
Mine heart hath yet compassion,

How they went wandring vp and downe:
Weeping with many loud, Alace,
That they had lost that pleasant place:
In Wilderuesse to bee exilde,
Where they found nought but Beastes wilde.
Manassing them for to deuore,
Which all obedient were before.
C. Father (said I) in what Countrie
Did Adam liue, after that hee
Was banished from that delite?
E. The Clarkes (said hee) haue put in write
How Adam dwelt with meikle baile,
In Mamre, in that lustie Vaile,
Which after was the Iewish Land,
Where yet his Sepulchre doeth stand.
I list not tarie to describe,
The woe of Adam and his Wiue.
Nor how that they had sonnes two.
Kain and Abell, and no moe.
Nor how curst Kain for enuy,
Did slay his Brother cruellie.
Nor of their mourning, nor of their mone,
When they sonneless were left alone.
Abell lay slaine vpon the ground,
Curst Kain staemde an Vagabound.
Now how GOD of his speciall grace,
Sent them the third Sonne faire of face,
Most like Adam of flesh and blood.
Seth was his name gracious and good.
And how blind Lamech rackleslie,
Did slay Kain vnhappilie.

Adam, as Clarkes doe describe,
Begate with Eue his woefull wiue,
Of men children thirtie and two,
And of daughters alike also.
By this thou mayst well vnderstand,
That Adam saw manie a thousand.
That of his bodie did discend,
Ere hée out of the world did wend.
Adam liued in Earth but weire.
Complete nine hundreth and thirtie yeere.
And all his dayes were but sorrow,
Remembring both Euen and Morrow:
Of Paradise the prosperitie,
And then of his great miserie:
His heart might neuer bee reioyced,
Remembring how the Heauens was closed.
From him and his succession,
And that by his transgression.
* After his death, as I heard tell,
His soule descended to the Hell:
And there remained prisoner,
In ỹ dungeon three thousand yeere
And more. So did both euill & good,
Till CHRIST for them had shed his blood.
Then by that most precious ransom,
They were deliuered out of prison.
I haue declared now as I can,
The miserie of the first Man.

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How God destroying all liuing Creature
Earth for sinne, and drowned them by a
rible Flood, in the time of *Noe*.

Prudent Father Experience,
Declare to mæ ere you goe hence:
What was the cause GOD did destroy,
All Creatures in the time of Noy:
E. (Said hæ) I tremble for to tell,
That infortune how it befell,
The cause bæne so abominable,
And the matter so miserable,
But for to shew the circumstance,
Manifestlie of that mischance:
First, I must make thee understand,
How Adam gaue expresse command,
To those that were of Seths blood.
Because they were gracious and good,
Should not contract with Cains kinne,
Which were inclined all to sinne.
To observe that commandement.
Cain past to the Orient,
With his wife, called Calmana.
Which was his owne Sister alswa.
There his off-spring did long remaine,
Ard by the Mountaine of Tarbane.
And Seth did long time lead his life,
With Delbora his prudent wife:
Which was his Sister good and faire,
In Damascene made their repaire.
In that Countrie of Seth clan,
Descended many holie man.
In long as Adam was liuand,
The people did observe Command.
When hæ was dead and laid in ground,

The people greatlie did abound:
And Kain slaine, as I haue showne,
And Seths dayes all ouer-blowne.
The sonnes then of Seths blood,
Seeing the pleasant pulchritude,
Of the Ladies of Kains kinne,
Howbeit they knew well it was sinne:
Oppressed with sensuall lustes rage,
Did take them into marriage.
And so corrupted was that blood,
The good with euill, and euill with good.
Then as the people did increase,
They did abound in wickednesse,
As holie Scripture doeth rehearse,
Which I abhorre to put in verse.
Or tell with tongue I am not able,
The sooth beene so abominable
How men and women shamefullie,
Abuse themselues vnnaturallie.
Whose foule abomination,
And filthie fornication:
I thinke great shame to put in write,
Euen as Paul Orose doeth indite.
And if I would at length declare,
It were enough to fyle the Aire.
Great Clarkes of antiquities,
Haue written many true Stories.
Which are worthie to bee commended,
Howbeit they bee not comprehended.
At length in the diuine Scripture,
But I shall doe my busie cure.

To take the best as I suppose,
That most pertaines to my purpose.
And with support of CHRIST our King,
I purpose to confirme nothing:
Of the olde Historiance,
Contrarious to his Excellence,
Howbeit that mens traditions.
Bee contrarie CHRISTS institutions,
Of them though something I declare,
Now let vs proceede farther mare.
And with a language lamentable,
Declare this matter miserable.
C. Father, the causes would I knaw,
Why they of nature brake the Law?
E. I trust (said hee) that wickednesse,
Entred through sloathfull idlenesse.
The Deuill with all the craft hee can,
When hee perceiues an idle man;
Or Woman giuen to idlenesse,
Hee getteth easilie entresse,
And so by this occasion,
And the Fiendes perswasion,
The whole world vniuersallie,
Corrupted was alluterlie:
C. What was the cause they idle were,
That cause (said I) to mee declare?
E. (Said hee) By mine imagination,
For lacke of vertuous occupation.
For of Crafts they had small vlage,
Of Merchandise or labourage.
The Earth was then so plenteous,

Of Fruite and Spyce delicious.
The Yerbes were so comfortable:
Delightsome and medicinable:
The Fountaines fresh and redolent,
To labouring they tooke little tent,
All manner of Beastes of their pleasure,
Did multiplie without labour.
The time betwéene Adam and Noy,
To sée the Earth it was great joy:
Planted with precious Trees of price,
Foure famous Floods of Paradice.
Ran through the Earth in sundrie parts
Spreading their Branches in all Airts:
The Water was so strong and fine,
They would not labour to find Wine:
The Fruite and Yerbes were so good,
They made no care for other food.
And so the people tooke no cure,
But past the time at their pleasure,
Aye finding new inuentions.
To fulfill their intentions.
And so the LORD Omnipotent,
That hée made Man, did Him repent:
And shewde vnto his seruant Noy:
That hé would all the World destroy.
Except himselfe and his Menzie,
Alas (said Noe) when shall that bée?
Then said the LORD, Sith that thou spea
I shall prolong fire score of yéeres,
Tarrying vpon their Repentance,
Ere I fulfill my just sentence.

n the meane time fall thou to warke,
ncontinent, and builde an Arke.
Which Noe began obedientlie,
nd wrought on it continuallie.
nd to the people daylie preached,
o cry for Grace hée to them teached.
nd to them plainlie did declare,
hat GOD his rod no more would spare:
ut on them hee would worke Vengeance,
o Noe yet gaue they no credence.
nd so they were incounsellable,
ing their lust abominable.
nd tooke his preaching in despyte,
ye following their foule delyte:
ore and more till that dulefull day,
hich all the World put in affray.
C. Father you made mee vnderstand,
hen Adam brake the LORDS Command:
o augment his affliction,
GOD gaue his malediction
nto the Earth, which was so faire,
hat it should barren bee and baire,
nd without labour beare no Corne,
or fruite, but Thissell, Brier, and Thorne,
ow say you in the time of Noy,
o see the Earth, it was great joye.
lanted with fruites good and faire,
ea o sooth of this to mee declare.
hese sayings two make mee consider,
ow you make them agrée together.
E. GOD made his promise sickerlie,

Yowbeit

Yowbeit it came not instantlie:
(Said hée) As Clarkes doe conclude,
But after when the furious Flood,
Destroyde the Earth alluterlie,
Then came that promise sickerlie.
Euen as GOD did gine Command,
Adam should not touch with his hand:
Nor eate of the forbidden Trée:
If hée did so, that hée should die.
Yowbeit hee died not but wére,
After that day nine hundreth yeare:
Right so the Prophet Esaias,
Speaking of CHRIST the Great Messi
Saying, The Childe is to bée borne,
To saue mankinde that is forlorne.
As hée had béene borne instantlie,
Yet was hée not borne verilie.
After that saying manie a yeare,
As in the Scripture thou mayst heare.
A thousand yére who reackons right,
Is as an houre in GODS sight.
Examples many I might tell,
Were it not tedious for to dwell.

¶ To our purpose let vs procéede.
Shewing the hight, the length, and bréede:
And quantitie of Noes Arke,
Which was a right excellent warke.
Of Pyne-trée made, bound well about,
Laide ouer with Picke within and out.
Joyned full close with Nailes strong,
And was thrée hundreth cubits long.

fftie in breadth, thirtie in hight,
hree Chambers ioyned well and wight,
nd euerie Loft aboue another,
ithout an Ankor, Dar, or Ruther.
right Cubite, as I heare tell,
f measure now might bee an Ell.
n the mid-side a dore there was,
or Beastes a full easie entresse.
This Arke which was both long and large,
ade in the bottome like a Barge:
oucred with Bordes well aboue,
ost like an house set on a roofe.
hose Rigging was one Cubite breade,
herein there was a Window made.
ome sayes, Well closed with Christall cleare,
herethrough the day-light might appeare.
This worke the more was to bee praised,
Because by GOD it was deuised.
The making of this Arke but wære,
ndured well an hundreth yeere.
When Noe had ended this warke,
GOD did him close within the Arke:
ith his Wife and Sonnes thrée,
ith their Wiues, and no more menzie.
f all the Fowles of the Aire,
f euerie kinde entred a paire,
ight so two Beastes of euerie kinde,
or why? it was the LORDS minde.
hat Generation should not faile,
herefore of Female, and of Male,
f euery kinde were keeped two,
ut to rehearse mine heart is woe.

The dolent lamentation,
That time of euerie Nation:
Saying, Alas, a thousand syse,
When winde and raine began to ryse:
The Rockes with reid began to ryue,
The vglie Cloudes did ouer-dryue:
And darkened so the Heauens bright,
That Sunne nor Mone might shew no light:
The terrible trembling of Earth-quake,
Made buildings bow, and Cities shake:
The Thunder rent the Clouds sable,
With fearefull noyse ineuitable,
The Fire-flaughts flew ouer through the fel
Then was there not but shoutes and yels.
When they perceiued without remeade,
All Creatures to suffer dead.
All Fountaines from the earth vp-sprang,
And from the Heauen the Raine downe dang,
Fourtie dayes and fourtie nights,
Then ran the people to the hights,
Some climbs on Hills, some climbs on Trées,
Some to the highest Mountaine flées:
With more terrour than I can tell,
But all for nought the Flodes downe fell:
And Wind did rout with such a reard,
That euerie Wight wearied his weard:
Crying, Alas, that they were borne,
Into the Flod to bée forlorne.
Men might make none to their Wiues,
Nor yet support their Childrens liues:
The Flodes rose with such great nights,
That they ouer-couered all the hights.

hey might no moze their liues length,
ut swimde so long as they had strength.
nd so with cryes lamentable.
nded their liues miserable:
oue Mountaines that were most hie,
iftie cubits did rise the Sea,
en may imagine in their minde,
ll Creatures in their kinde,
oth Beastes and Fowles in the Aire,
n their manner made meikle care.
he Fishes thought themselues beguilde,
hen they swimde through the woodes wilde.
he Whales tumbling among the Trees:
ilde Beastes swimming in the Seas:
eirds with many a pitteous pew,
raidlie in the Aire they flew.
olong as they had strength to flie,
en swattered doune into the Sea:
othing on Earth was left on life,
easts, noz Fowles, Man, noz Wife.
oz whollie GOD did them destroy,
cept them in the Arke with Noy,
he which lay floting in the Flod,
altering among the Streames wod.
ith many terrible affrayes,
mained an hundreth and fiftie dayes:
great languoz and heauinesse,
e Winde oz Raine began to cease,
metimes effectuouslie praying,
metimes the Beastes visying,
by the LORDS Commandement.
made prouision sufficient.

Noz

For Noe dwell in the Arke no doubt,
A yeere compléete ere hee came out.
How at more length in holie write,
This dolefull Historie beene indite,
And how that Noe gane to rejoyce,
When Conduits of the Heauens did close:
So that the Raine no more ascended:
Nor yet the Flodes no more descended:
When hæ perceiued the Heauens cleare,
Hé sent a Rauen forth Wellengeire:
Into the Aire for to espye,
If hee saw anie Mountaines drye.
Some sayes the Rauen did forth remaine,
And came not to the Arke againe.
Forth flew the Doue at Noes command,
And when shæ did perceiue drye land,
Of an Olive shée brake a branch,
That Noe might know the Flode did stand
And there no more shée did sojourne.
Vnt with the branch shee did returne,
That Noe might clearlie vnderstand,
That fellon Flod was decreasand.
And so it did, till at the last,
The Arke vpon the ground stacke fast.
On the top of a Mountaine hie,
Into the Land of Armenie.
And when Noe had done espy,
How that the Earth began to drie:
Then threw hæ downe the doores all,
And losed them the which were thrall.
The Fowles flew forth into the Aire,
And all the Beastes by paire and paire.

Bast forth to seeke their pasturages,
There were none but eight personages,
Noe, his three sonnes, and their wiues,
On earth that was left with their liues.
Whom GOD did blesse and sanctifie,
Saying, Increase and multiplie.
GOD wote if Noe was blith and glad,
When of that prison hee was fred.
When Noe had made his sacrifice,
Thanking GOD of his benefice:
Hee standing on Mount Armenie,
Where hee the Countrie might espy:
Hee may beleeue his heart was sore,
Seeing the Earth which was before
The Flood, so pleasant and perfite,
Which to behold was great delite:
That now was barren made and bare,
Before which fructuous was and faire.
The pleasant trees bearing fruites,
Were lying puldrep by the rootes.
The whole-some Herbes and fragrant Flowres,
Had lost both vertue and colowres:
The fieldes greene, and flourisht Weeds,
Were spoiled of their pleasant weeds.
The Earth which first was so faire formed,
Was by that furious Flood deformed.
Where some time were the pleasant Plaines,
Were deepie Caues and hie Mountaines,
From sounding Rockes great and gray,
The Earth washen cleane away.
But Noe had greatest displeasures:
Beholding the dead Creatures.

Which was a sight lamentable,
Men, Women, Beastes, numerable.
Seeing them lying vpon the Lands,
And some were fleeting v[p]õ the strands
Whales, and Monsters of the Seas,
Sticked on Stobbes among the Trees,
And where the Flood was decreasand,
They were left watering on the Land.
Before the Flood during that space,
The Sea was all into one place.
Right so the Earth as beene decided.
In sundrie parts was not deuided.
As betwene Europa and Asia,
Deuided aye from Africa.
You see now diuerse famous Yles,
Standing from Land right many myles
All these great Yles I vnderstand,
Were then equall with the firme Land.
There was no Sea Mediterran,
But onely the great Ocean:
Which did not spread such burling Stra
As it doeth now ouer through the lands.
Then by the raging of that Flood,
The Earth from vertue was denude.
The which before was to bee praised,
Whose beautie then was disaguised.
Then was the Malediction knowne,
Which was by GOD to Adam showne
I heare now Clarkes doe conclude,
Induring that most furious flood,
With which the Earth was sore oppress
The wind blew forth of the Southwest.

As may bée ſæne by Experience,
How through the Waters violence:
The high Mountaines on euerie Airt,
Are bare forenent the South-weſt part.
As the Mountaines of Pyrenes,
The Alpes and Rockes in the Seas:
Right ſo the Rockes great and gray,
Which ſtandeth into Norroway.
The higheſt Hilles in euerie Airt,
And in Scotland for the moſt part:
Through watering of that furious Flood,
The Hilles of earth were made denude.
Trauelling men may conſider beſt,
The Mountaines bare next the South-weſt.
C. Declare (ſaid I) ere you conclude,
How long liued Noe after the Flode.
E. (Said hæ) In Geneſis thou mayſt heare,
How that Noe was fyre hundreth yeare:
The time of his great puniſhment,
And aye to GOD obedient.
And was the beſt of Seths blood,
And more hée liued after the Flood:
Thrée hundreth and fiftie yeares,
As holy Scripture witneſſe beares.
And was ere hæ rendreth his Spryte,
Nine hundreth and fiftie yeares compléte.
To ſhew this Storie miſerable,
At length my wits are not able.
And more (my Sonne, as I ſuppoſe,)
It longes not to our purpoſe:
To ſhew how Noes Sonnes thrée,

Gan to encreaſe and multiplie:
Nor how that Noe planted the Vine,
And dranke till hee was drunken ſyne,
And ſlæped with his members bare:
And how Cham made for him none care
But laught to ſée his Father ſo,
Howbeit his Brethren were right woe.
Nor how Noe but reſtriction,
Gaue Cham his malediction,
And put him vnder ſeruitude,
To Shem and Iaphet that were good.
Nor how God made a Couenant
With Noe, to make no puniſhment,
Nor by no Floods the people drowne,
In ſigne of that condition:
His Raine-bow ſet into the Aire,
Of diuerſe heauenlie colours faire,
For to bee a perpetuall ſigne,
By Flood to ſend no puniſhing:
This Hiſtorie if thou liſt to know,
At length the Bible ſhall thee ſhow.

THE SECOND BOOKE

Containing the building of *Babylon* by *Nin*
and how King *Ninus* began the firſt M
archie of their idolatrie: And how *Se*
mis gouerned the Empire after her Hus
King *Ninus*.

FAther, I pray you to mée tell,
The firſt infortune that befell:
Immediatelie after the Flood,
And who did firſt ſhed guiltleſſe bl

nd how Idolatrie began:
E. (Said hee) I shall doe as I can.
fter the Flood I finde no Storie,
oythie to put in memorie:
ll Nimrod did begin to reigne,
oue the people as a King.
hich was the principall man of one,
at builder was of Babylon.
. That Storie Master would I know
aid hee) If thou sothly wouldst show,
hy: and for what occasion
ey builded such a strong Dungeon:
. Then said to mée Experience,
hall declare with diligence,
ese questions at thy command,
t first, Sonne thou must vnderstand:
Nimrod the Genealogie,
s strength, courage, and quantitie,
bbeit Moses in his first Booke,
t Storie lightly doeth ouer-looke:
him no more hee doeth declare,
K cept hee was a strong Yuntare.
Ni other Clarkes curious.
st N Orose and doeth Iosephus:
Se cribes Nimrod at more length,
Rus h of his stature and his strength.
his Nimrod was the fourth person
m Noe by Lyne descending downe.
begate Cham, Cham begate Chus,
Chus Nimrod, the soth bæne thus.
his Nimrod a man of might,
bl

That time on Earth was none so wight:
Hée was a Gyant stout and strong,
Perforce wilde Beastes hée downe-throng,
The people of that Region,
Came vnder his Dominion.
No man there was in all that Land,
His stalwardnesse that durst gaine-stand.
No maruell was though hée was wight,
Ten cubits large hée was of hight:
Proportionate of length and breade,
Conforme vnto his height wée reade,
Hée grew so great and glorious,
So pridefull and presumptuous:
That hée came inobedient,
To the great GOD Omnipotent.
This Nimrod was the principall man,
That first Idolatrie began.
Then causd hee all the people call,
To his presence both great and small:
And in that great Conuention,
Did propone his intention:
My Friendes (said hée) I make it knowne,
The great vengeance that GOD hath shown
In time of our fore-Father Noy,
When hee did all the World destroy,
And drowned them in a furious Flode,
Wherefore I thinke wee should conclude:
How wee would make a strong defence,
Against the waters violence.
For to resist his furious yre,
Contrarie both to Flod and Fyre.

Let vs goe spye some pleasant fielde,
Where a strong Building wee may bielde:
A Citie with a strong Dungeon,
That none ingyne may beate it downe.
So high, so thicke, so large, so long,
That GOD to vs shall doe no wrong.
It shall surmount the Planets seuen,
That wee from GOD may win the Heauen:
These people with a firme intent,
All to his counsell did consent:
And did espye a pleasant place,
Hard on the Flood of Euphrates:
The people then did there repare,
Into the plaine fielde Shinare:
Which now of Chaldie beare the name,
Which did so long time flourish fame.
That great Fortresse then did they found,
And searcht it till they found sure ground.
And fell to worke both man and Chylde,
Some found out Clay, some burnt the Tylde:
Nimrod that curious Champion,
Deuiser was of that Dungeon:
Nothing they spared their labours,
Like busie Bees vpon the flowres.
Or Emmets traueiling into lune,
Some vnder wrought, and some abone,
With strong engenious Maisonrie,
Vpward that worke did fortifie.
With burnt Tyle-stones large and wight,
That Towre they raised to such hight:
Aboue the Aires Region,

And ſoyned of ſtrong faſhion:
With Symont made of Picke and Tar
They vſed none other Morter.
Though fire and water aſſailed,
Contrare that Dungeon nought anailed
The Land about was faire and plaine,
And it roſe like an high Mountaine.
Theſe foliſh people did intend,
That to the Heauens it ſhould aſcend:
So great a Strength was neuer ſæne,
Into the world with mens æne.
And the walles of that worke they made
Two and fiftie fathomes breade:
One fathome then, as ſome men ſayes.
Might bee two fathoms in our dayes.
One man was then of more ſtature,
Than two are now, of that bée ſure.
Ioſephus holdes opinion,
Saying, The hight of that Dungeon:
Of large paces of meaſure beene,
Fiue thouſand, eight ſcore and fourtéene
By this reckoning it is full right,
Fiue myles and an halfe of hight,
A thouſand pace take for a myle.
And thou ſhall finde it neare that ſtyle.
This Towre in compaſſe round about.
Were myles ten withoutten doubt,
About the Citie of Stndes,
Foure hundreth and foure ſcore I wis,
And by this number of compaſſe,
About threeſcore of myles it was:
And as Oroſius reports,

here was fiue scoze of Brasen Pozts.
The translatour of Orosius,
nto his Chronicle writes thus:
hat when the Sunne is at the hight,
t Nowne, when it doth shine most bright
he shadow of that hideous strength,
ire myles and moze it was of length.
hus may you judge into your thought
f Babylon bee high oz nought.

low GOD made the diuersitie of Languages, and made impediment to the building of *Babylon*.

When the Great GOD Omnipotent,
To whom all things beene present,
That was, and is, and euer shall bee,
Are present to his Majestie.
he verie secretes of mans heart,
rom his presence may not depart:
e seeing the ambition,
nd the pridefull presumption:
ow these proud people did pretende,
p through the Heauens to ascende:
hich was great follie to deuise,
ch a presumptuous enterprise:
oz when they were most diligent,
O D made them such impediment.
ey were constrained with heart soze
om hence to goe and builde no moze.
ch Languages on them hee laide,
at none knew what another said,

Where was but one Language before,
GOD sent them Languages three score,
At that time all did speake Hebrew,
Then some began for to speake Grew.
Some did speake Dutch, some Sarasine,
And some began to speake Latine.
The Master-men were almost wylde,
Crying for Trées they brought them Tylde:
Some said, Bring Morter heere at once,
Then brought they to them Stockes and Ston
Then Nimrod their great Champion,
Ran raging like a wilde Lyon:
Manassing them with words most rude,
But neuer a word they vnderstude.
Before they found him good and kinde,
But then they thought him by his minde.
When hee so furiouslie did flyte,
Then turnde his pride into despyte,
Full darke eclipsed was his gloze,
When they would worke for him no more.
Behold how GOD was gracious,
To them that was outragious,
Yée neither brake their Legges nor Armes,
Nor did to them none other harmes,
Except of tongues diuision,
And for finall conclusion,
Constrained they were for to depart,
Each companie in sundrie Airt:
Some past into the Orient,
And some into the Occident.
Some South, some North, as they thought
And so their policie left wast.

t how that Citie was repared.
ereafter it shall bee declared.

f the first inuention of Idolatrie: How *Nimrod* compelled the people to adore the Fire in *Chaldea*.

Now Sir (said I) shew mée the Man,
Which first Idolatrie began.
E. That shall I doe with all mine heart
My Sonne (said hæ) ere wæ depart.
hen Nimrod saw his purpose failed,
nd his great labour nought auailed,
n manner of contemption,
eparted forth of that Region:
nd as Orosius doeth rehearse,
æ past into the Land of Perse.
nd manie a yeare did there remaine,
nd then to Babylon came againe.
nd found hudge people of Chaldie,
emaining in that great Citie:
hat were glad of his returning,
nd did obey him as their King.
imrod his name for to aduance,
mong them made new ordinance,
aying, I thinke you are not wise,
hat to no god make sacrifice.
Then to fulfill their false desire,
ee causde bee made a flaming fire.
nd made it of such breadth and hight,
æ causde it burne both day and night.
hen all the people of that Land,

Adorde

Adorde the Fyre at his command:
Prostrate on knees, and on faces,
Besæching their new god of graces.
To giue them more occasion,
Hæ made them great perswasion.
This god (said hæ) is most of might,
Shewing his beames on the night.
When Sun and Mone are both obscure
His heauenlie brightnesse doeth indure,
When mens members suffer colde,
Fire warmeth them euen as they would
Then cryde the people at his desire.
There is no God, except the Fire.
Ere there was any imagerie,
Began this first Idolatrie:
At that time there was no vsage,
To carue, or for to paint Image.
Then made hée proclamation,
Who made not adoration:
To that new god without remead,
Into that Fire should suffer dead.
I finde no man into that Land,
His tyrannie that durst gaine-stand:
But Abram and Aram his Brother,
That disobeyed, I find none other.
Which dwelling were in that Countrie
With their Father, called Tharie,
These Brethren Nimrod did repræue:
Saying to him, Lord by your leaue:
This Fire is but an Element,
Pray you to GOD Omnipotent,

hich made the Heauen by his might,
nne, Mone and Starres for to giue light:
e made the Fishes in the Seas,
e Earth with Beastes Herbes, and Trees,
d last of all for to conclude,
e made Man to his similitude.
o that great GOD giue praise and glore,
hose Reigne endures for euermore.
When Nimrod in his furious yre.
ese Brethren both cast in the Fyre,
ram by GOD hee was preserued
t Aram in the Fyre was sterued:
hen I hare heard his sonne was dead
e did depart out of that stead,
ith Abra n, Nachor, and their wiues
the Scripture at length describes:
d left the Land of Chaldea,
d past to Mesopotamia,
d dwelt in Tharan all his dayes,
d died there as the Storie sayes,
e life of Abram, as I suppose,
thing belongs to our purpose,
to the Bible thou mayst read,
s vertuous life, word and dead.
w to thée haue I showne the Man,
at first Idolatrie began.

the great miserie and skaith that commeth
of Warre, And how King *Ninus* began the
first Warres, and strake the first battell.

Father

Father, I pray you with mine heart,
Declare to mee ere wee depart:
Who first began this mortall Warr
Which euerie faithfull heart so skar
And euerie Policie downe thrawes,
Erpresse against the LORDS Lawes.
Since CHRIST our King Omnipotent,
Left peace into his Testament:
Yow doeth procede this crueltie,
Against Iustice and Equitie:
In Land where euer Warre haue bene,
Great miserie there may bee sene:
All thinges on Earth that GOD hath wrou
Warres doe destroy, and bring to nought.
Cities with manie strong Dungeon,
Are burnt, and to the Earth throwne downe:
Virgins and Matrons are deflored,
Temples that richlie were decored.
Are burnt, and all their Priestes spoylde,
Poore Orphants vnder fete foylde:
Manie olde men made Childrenlesse,
And many Children fatherlesse.
Of Famous Schooles the Doctrine:
Both naturall Science and Diuine:
And euery vertue troden downe,
No reuerence done to Religion:
Streagthes destroyed alluterlie,
Faire Ladies forced shamefullie
Young Widowes spoyled of their Spouses,
Poore Labourers driuen from their Houses:
There dare no Marchand take in hand,

trauell either by Sea or Land,
r Vouchers that doe them confound,
me murthred bene, and some are drowne:
d craftesmen of good engyne,
e all together brought to ruyne:
e Bestiall reft, the Commons slaine,
e Land without Labouring doeth remaine.
f Policie the perfect warkes,
uildings, Gardens, pleasant Parkes:
aue altogether destroyed bene,
reat Granges burnt there may bee seene.
iches is turned to Pouertie,
nd Plentie into Penurie.
eath, Hunger, Dearth, it is well kend
f Warre this is the fattall end.
ustice turned in Tyrannie,
ll pleasure in aduersitie,
he Warres alluterlie downe-thrawes
oth the Ciuill and Common Lawes:
Warre geners murther and mischiefe,
ore lamenting without reliefe.
Warres doe destroy Realme and Kings
reat Princes warre to prison brings:
Warre doth shed meikle guiltlesse blood
ince I can say of Warres no good:
eclare to mee, Sir, if yee can,
ho first this miserie began.

A short description of the foure Monarchies: And howe King *Ninus* beganne his Monarchie.

Of

IF Marre (said hæ) the great out
Began into the second Age:
By cruell pryde full couetous Kin
Reauers but right of others Reig
Howbeit Cain before the Flood,
Was first shedder of guiltlesse blood.
Ninus was first and principall man,
Which sinistrous Conquest began:
And was the man withoutten faile,
In Earth which strak the first Battaile
And first inuented Imagerie,
Wherethrough came great Idolatrie.
Wee must know ere we farther wend
Of whom King Ninus did descend.
Ninus, if I can right define:
Hee was from Noe the fifth by Line:
Noe begate Cham, Cham begate Chus,
And Chus Nimrod, Nimrod Belus.
And Belus Ninus, but læsing,
Of Assyria the second King.
And builder of that great Citie,
The which is called Ninivie.
And was the first and principall man,
Which the first Monarchie began.
C. Father (said I) declare to mée,
What signifies a Monarchie?
E. The sooth (said hee) Sonne if thou kn
Monarchie is a tearme of Grew:
As when a Prouince principall,
Had whole power imperiall,
During their Dominations,
Aboue all Kings and Nations:

onarchie that men doe call,
whom I finde foure principall.
ich hath riegne since the world began,
. Then (said I) Father if you can,
ich foure are they: shew mee I pray you,
. My Son (said hee) that shall I shew you.
t reigned the King of Assyrians,
ondly reigned the King of persians
Greeks thirdly with sword & fire
forced obtained the third Empyre
fourth Monarchie as I heare,
Romans kæped many a yære.
et vs speake of Ninus King,
w hee began his Conquessing:
olde Greeke Historiane,
odorus hee writes plaine.
ight great length of Ninus King,
his Empyre and Conquessing.
of Semiramus his Wife,
t time the lustiest on life:
were too long to put in write,
ich Diodore doeth endite.
I shall shew as I suppose,
ich most belongs to our purpose,
en Nimrod Prince of Babylon,
of this wretched world was gone,
his Sonne Belus dead alswa,
first King of Assyria,
s Ninus which was second King
umphantlie began to reigne:
was not pleased nor content,
his owne Region nor Kent.

Thinking his glore for to aduance,
By his great people and puissance,
Through pryd, couetous, and vaine glore
Did him prepare to conquese more,
And gathered forth a great Armie,
Contrare Babylon and Chaldie.
Whereof hee had ardent desire.
To joyne that Land to his Empire:
Howbeit hæ had thereto no right,
But by his tyrannie and might.
Without en feare of GOD or Man,
His Conquessing hée thus began.
¶ His people beeing in array,
To Chaldea toke his readie way.
When that the Babylonians,
Together with the Chaldeans,
Heard tell King Ninus was command,
Made Proclamation through the Land.
That each man after his degræ,
Should come and saue his own countrie
Though that they had no vse of Warre,
Without all feare they past forward:
And put themselues in good order,
To mæte King Ninus on the Border.
In that time yæ may vnderstand,
There was none Parnesse in the Land.
For to defend, or yet inuade,
Whereby more slaughter there was mad
They fought through strength of bodies:
With goades of Yron, with Stones and
With sound of Horne and hidious cry,
They rushed together right rudelie,

With hardy heart and strength of hands
Till thousands lay dead on the Lands.
Where men in Battell naked beene,
Great slaughter soone there may be seen
They fought so long and cruellie,
And with vncertaine victorie.
No man might judge that stood on farre
Who got the better or the warre.
But when it did approach the night,
The Chaldeans they tooke the flight.
Then the King and his companie,
Were right glad of that Victorie.
Because hee wan the first Battaile,
That stricken was on Earth but faile:
And peaceablie of that Region,
Did take the whole Dominion:
Then was hee King of Chaldea,
As well as of Assyria.
As for the King of Arabie,
In his Conquest made him supplie:
Of this yet was hee not content,
But to the Realme of Mede hee went,
Where Farnus King of that Countrie,
Did meete him with a great Armie.
But King Ninus the Battell wan,
Where slaine was manie Noble man:
And to the King would giue no grace,
But plainelie in a publicke place,
With his seuen Sonnes and his Ladie,
Cruellie did them crucifie.
Of that triumph hee did rejoyce,

Then forward to the fielde hee goes:
Then conquest hæ Armenia,
Perse, Egypt, and Pamphilia:
Capadoce, Lyde, and Muritane,
Caspia, *P*hyrgia, and Hircane.
All Africa, and Asia,
Except great Inde, and Bactria.
Which hee did conquies afterward,
As you shall heare ere wee depart.
Now would I ere wæ farther wend,
That his Idolatrie were kend:
Then after that without sojourne,
To our purpose wæ shall returne.

How King *Ninus* inuented the first Idolatrie or worshipping of Images.

NINVS an Image hee causde make
For King Belus his fathers sake,
Most like his Father of figure,
Of quantitie and protratoure.
Of fine Gold was that figure made,
A craftie Crowne vpon his head.
With precious stone in tonkening,
His father Belus was a king.
In Babylon hee a Temple made,
Of craftie worke both high and breade:
Wherein that Image glorioustie,
Was thronedvp triumphantlie.
Then Ninus gaue a straite command,
To all the people of that Land:
As well into Assyria,
As in Shinar and in Chaldea

der his Dominination,
ey should make adoration,
on their knes to that Figure,
der the paine of foye-faulture.
ere was no Loyd in all that Land,
s summonding that durst gaine-stand:
en young and olde, both great and small,
that Image they prayed all.
changed his name as I heard tell,
ni Belus to that great god Bell.
that temple hée did deuise,
at Priests should mak their sacrifice
that consent then came a Law,
ne other God that they would know.
hée gaue to that Image,
Sanctuarie the Priuiledge:
whatsoeuer transgressour,
Homicide or Oppressour.
ing that Image in the face,
heir guilt got the Kings grace.
Declare to me swéete, Sir (said I)
s there no more Idolatrie.
that this false Idole Bell,
s throned vp as you mée tell.
My Sonne (said hee) incontinent
e nouels through the world went,
King Ninus as I haue said,
ious Image hée had made.
e which all his Nation,
e deuote adoration.
euerie Countrie tooke conceit,

They would King Ninus Counterfeit:
When any famous man was dead,
Set vp an Image in his stead:
Which they did honour from the splæne
As it immortall GOD had bæne:
Images some made for the nones,
Of fine Gold, of Stockes, and Stones:
Of Siluer some, and Yuorie bone,
With diuerse names to euerie one.
For some they called Saturnus,
Some Iupiter, some Neptunus.
And some they called Cupido,
Their god of Loue, and some Pluto.
They called some Mercurius,
And some the windie Eolus.
Some Mars, made like a man of Weare
Enarmed well with Sword and Speare
Some Bacchus, and some Apollo.
Of names they had an hundreth and moe
When any Ladie of great fame
Was dead, for to exalt her name:
An image of a protratour,
Was set vp for an Oratour.
The which they called their goddesse,
As Venus, Iuno, and Pallas:
Some Ceres, Vesta, and Diana,
Some Clio, some Proserpina:
And some the great goddesse Minerue,
With curious colours they would carue
Among the Poets you may see,
Of false goddes the Genealogie.
So these abominations,

did spread throughout all Nations:
except good Abram, as wee reade,
who honoured GOD in word and deede.
For Abram had his beginning,
into the time of Ninus King.
Ninus began with tyrannie,
And Abram with humilitie.
Ninus began the first Empire,
Abram of Warre had no desire.
Ninus began Idolatrie,
Abram in Spirite and Veritie,
Hee prayed to the LORD alone,
False Imagery he would haue none,
Of him descended I heard tell,
The twelue Tribes of Israel.
These people made adoration,
With humble supplication,
To Him who was of kings King,
And Heauen and earth made of nothing
Dead Images they held at nought,
Which were with mens hands wrought
But the Almightie GOD on liue:
My Sonne now haue I done discriue
These questions at thy command,
The which thou didst at mee demand.
C. What was the cause, Sir, make mee sure,
Idolatrie did so long endure,
But through the world so generallie,
And with the Gentiles speciallie:
E. (Said hee) Some causes principall,
I finde in my memoriall:

First was through Princes commandement
Which did Idolatrie inuent:
Then singulare profite of the Priestes,
Painters, Gold-smiths, Masons, Wrights,
These men of craft full curiouslie:
Made Images so pleasantlie:
And solde them for a sumptuous price,
So by their craftie marchandice:
They were made rich aboue measure,
As for the Priestes I thee assure:
They got profite into all Lands
Through Sacrifice and Offerands,
And by their fained sanctitude,
Abused many a man of good.
As in the time of Daniell,
The Priests of that Idole Bell,
When Nebuchodonozor King,
In Babylon highlie did reigne,
The Priests the king made vnderstand
That Image made with mens hand:
Yée was a glorious god of life,
And also had prerogatiue:
That by his great power diuine,
Would eate Béefe, Mutton, Bread, and W
And so the king caused euerie day,
Before Bell on his Altar lay:
Fourtie fatte Weders, fresh and fine,
And sixe great Roubours of wight Wine:
Twelue great Loues of boulted flowre:
Which was all eaten in one houre:
Not by that Image deafe and dumbe,
But by the Priestes all and some.

s by the Bible thou mayſt ken,
Thoſe number was thrée ſcore and ten.
hey and their wiues euery day,
te all that on the Altar lay.
hen Daniel in concluſion,
hewde to the King their abuſion:
nd of their craft hée made him ſure,
ow vnderneath the Temple flowre,
hrough a paſſage they came by night,
nd ate that meate by Candle-light.
he King when hée the matter knew,
he Prieſts with all their wiues he ſlew
hus ſubtillie the King was ſyled,
nd all the people were beguiled.
y ſonne (ſaid hée) now may thou ken
ow by the Prieſtes and craftes-men,
nd by their craftineſſe and cure,
olatrie did long endure.
¶ Behold how Iohn Boccacions,
ath written wrkes wonderous:
f Gentiles ſuperſtition,
nd of their great abuſion:
nd in his great Booke thou mayſt ſée,
f the falſe gods genealogie.
f Demogorgon in ſpeciall,
re-grandſyre to the gods all.
onourde among Arcadians,
nd of the falſe Philiſtians:
ith their great deuiliſh god Dagon,
ith other Idoles many one.
ut I abhorre the trueth to tell,

Of the Princes of Israel:
Chosen by GOD Omnipotent,
How they brake his Commandement:
King Salomon, as the Scripture sayes,
Hée doted in his latter dayes:
His wanton wiues for to please,
Hée cared not GOD for to displease.
And did commit Idolatrie,
Worshipping carued Imagerie,
As Moloch, god of Amonites,
And Chemosh, god of Moabites:
Ashtoroth, god of Sydonians:
So for his inobedience,
And foule abomination,
Was punisht his succession.
His sonne Roboam, I heard tell,
Lost the seuen Tribes of Israel,
For his fathers Idolatrie,
As in the Scripture thou mayst sée.

Of Images vsed among Christian Me

Father, yet one thing would I speer
Behold in euerie Church and Mué
Through Christẽdome in Burgh
Images made with mens hand.
To whom are giuen diuersenames,
Some Peter, and Paul, some Iohn and I am
Saint Peter carued with his keyes,
Saint Michael with his Wings and We
Saint Catherine with her Sword and Wh
An Hynde set vp hard by Saint Geele.

t were ouer long for to describe,
Saint Francis with his wounds fiue.
Saint Trodwell eke there may bée séene
Who on a pricke hath both her éene.
Saint Paul well painted with a Sword
As hée would feght at the first word:
Saint Appollon on Altar stands,
With all her téeth into her hands:
Saint Roch well seased men may sée,
A Byle new broken on her thie:
Saint Eloy hee doeth statelie stand,
A new Horse-shoe into his hand:
Saint Ninian of a rotten stocke,
Saint Dutho bor'de out a blocke:
Saint Andro with Crosse in his hand,
Saint George vpon an Horse ridand:
Saint Antone set vp with a Sow,
Saint Bryde well carued with a Kow.
With costlie colours fine and faire,
A thousand more I might declare:
As Saint Cosme and Domian,
The Souter Saint Crispinian:
All these on Altars statelie stands,
Priestes crying for their offerands.
To whom wée Commons on our knées,
Doe worship all these Imageries,
In Church or Quéere, or in the Closter,
Praying to them our Pater noster.
In Pilgrimage from Towne to Towne
With Offering and Adoration.
To them aye babling on our Bædes,
That they may helpe vs in our nædes.

What differs this declare to mée,
From the Gentiles Idolatrie?
E. If that bee true that thou reports,
It goes right neare the selfe same sorts:
But wée by counsell of Cleargie,
Haue licence to make Imagerie:
Which of vnlearned bæne the Bookes,
For when the Laicke on them lookes,
It brings them in remembrance,
Of Saincts liues the circumstance:
How the Faith for to fortifie,
They suffered paine right patiently,
Séeing the Image on the Rode,
Men should remember on the blood,
Which CHRIST into his Passion,
Did shedde for our Saluation:
Or when thou séest the Portratoure,
Of blessed Marie Virgine pure.
A pleasant Babe vpon her knée,
Then in thy minde remember thée,
The word which the Prophet said,
How she should be both Mother & Maide
But who that sits on their knées,
Praying to any Imageries.
With Oration and Offerands,
Knæling with Cup into their hands,
No differance bæne (I say to thée)
From the Gentiles Idolatrie,
Right so of diuerse Nations:
I read the abominations,
How Greeks made their deuotion haile,
To Mars, to saue them in battaile.
To Iupiter some toke their voyage,

ſaue them from the ſtormie rage:
me prayed to Venus from the ſpléne
at they their Louers might obtaine.
o ſome to Iuno for Riches,
eir pilgrimage they would addreſſe,
o doeth our common populare,
hich were too long for to declare,
eir ſuperſtitious pilgrimages,
o manie diuerſe Images.
me to Saint Roch with diligence,
o ſaue them from the Peſtilence:
r their téeth to Saint Apoline,
o Saint Tredwell to mend their éne.
me makes offerings to Saint Eloy,
at he their Horſe might well conuoy
ey run when they haue Iewels tint,
o Saint Syeth ere euer they ſtint.
nd to Saint Germane to get remead,
r maledies into their head.
ey bring mad men on féete and horſe
nd binds them to S. Mongoes Croſſe.
o Saint Barbara they cry full faſt.
o ſaue them from the thunder blaſt,
r good nouels, as I heard tell,
me takes their way to Gabriel.
me wiues Saint Margaret doeth
to their birth them to ſupport,
o Saint Anthone to ſaue the Sow,
o Saint Bryde for Calue and Kow.
o Saint Sabaſtian they run and ride
at from the ſhot hée ſaue their ſide.
nd ſome in hope to get their heale.
nnes to the olde Rode of Karreale.

Yowbeit these people rude,
Thinke their intention to bée good:
Woe bée to Priestes, I say for mée,
Which should shew them the Veritie:
Prelates which haue of them the cure,
Shall make answere, therefore bée sure,
In the great Day of Iudgement,
Where no time is for to repent,
Where manifest Idolatrie,
Shall punisht bee perpetuallie.

An Exclamation against Idolatrie.

IMprudent people, ignorant and blind,
By what Reason, Law, or Authoritie,
Or what autentick Scripture cã ye find
Lawfull for to committe Idolatrie.
Which is to bow your bodie, or your knée,
With deuote humble adoration,
To anie Image made of stocke or trée,
Giuing to them Offering or Oblation:

Why doe yée giue the honour, laude and glore,
Pertaining to God, who made al things of nogh
Who was, and is, and shall bæ euermore:
To Images by mens hands wrought:
O foolish folke! why haue yee succour sought,
Of them that cannot helpe you in distresse:
Yet reasonablie reuolue into your thought,
In stocke or stone, can bee none holinesse.

In the Desart the people of Israel,
Moses remaining on the Mount Sinai:
They made a molten Calfe of fine mettall:

Which they did honour as their God alway:
But when Moſes deſcended, I heare ſay,
And did conſider their Idolatrie:
Of that people thræe thouſand cauſde hée ſlay,
As the Scripture at length doeth teſtifie.

Becauſe the holie Prophet Daniel,
In Babylon Idolatrie repræued,
And would not worſhip their falſe Idole Bell,
The whole people at him were ſore agræued,
To that effect that hæ ſhould bee miſchæued,
Deliuered him to ramping Lyons ſeuen,
But of that Dangerous Denne hæ was relæued
Through miracle of the great GOD of Heauen.

Behold how Nebuchodonozor King,
Into the Vaile of *Duran* did prepare:
An Image of fine Gold: A marueilous thing,
Thræeſcore of cubites high, and fire in ſquare,
As more clearelie the Scripture doeth declare,
To whom all people by proclamation,
With bodies bowde, and on their knées bare,
Right humblie made their adoration.

A great wonder that day was ſeene alſo,
How Nebuchodonozor in his ire:
Toke Sedrach, Meſach, and Abednago,
Which would not bow their knæs at his deſire
To that Idole; cauſde caſt them in the fire
For to bæ burnt, ere oæ ſtirde of that ſtead,
When hæ belæude they were burnt bone & lyre:
Was not conſumde a ſmall haire of their head.

The

The Angel of the LORD was with them sée
Into that hote fornace passing vp and downe,
Into a rosie Earth as they had bæne.
No spote of fire distaining coate nor gowne,
Of Victorie they did obtaine the Crowne.
And were to them that made adoration,
To that Idole, or bowde their bodie downe,
A witnessing of their damnation.

What was the cause at mée thou mayst deman
That Salomon vsed none Imagerie,
In his triumphant Temple for to stand,
Of Abraham, Isaac, Iaacob, nor Iesse,
Nor of Moses, their safeguarde through the Se
Nor Iosua their valiant Champion?
Because GOD did command the contrarie,
They should not vse such superstition.

Behold how the great GOD Omnipotent,
To preserue Israel from Idolatrie:
Directed them a straite commandement,
That they should make no grauen Imagerie,
Neither of Gold, Siluer, Stone, nor Træ:
Nor giue worship to anie similitude,
Bæing in Heauen, in Earth, or in the Sea,
But openlie to his Soueraigne Celsitude.

The Prophet Dauid plainelie did reprieue,
Idolatrie to their confusion:
In grauen stocke or stone that did belieue,
Declaring to them their great abusion,
Speaking in manner of derision,
How dead Idoles by mens hands wrought.
Whom they honourde with humble oration,
Were in the market daylie solde and bought.

The Deuils seeing the ill condition,
f the Gentiles and their vnfaithfulnesse,
2 to augement their superstition,
n these Idoles they made their entresse,
nd in them spake, as stories doe expresse:
hen men belieued of them to get relieue.
sking their helpe in all their businesse,
ut finallie that turnde to their mischiefe.

Trust well, in them is no diuinitie,
hen with the roust their faire collour doth fad
hough they haue fæte, one foote they cannot flæ
owbeit the Temple burne about their head,
n them is neither friendshippe noz remead,
n such Figures what fauour can yæ finde?
ith mouth & eares & eyes though they be made
l men may see they are dumbe, deafe, and blind

owbeit they fall downe flatling on the flooze,
hey haue no strẽgth themselues to raise againe
hough Rats do ouer thẽ run, they tak no cure:
owbeit they brok their neck, they fæle no paine
hy should men Psalmes to them sing oz saine
ince growing træs that yeerelie beares Fruit
re mooze to praise, I make it to thee plaine,
han cutted stockes, wanting both crop & roote.

Of Edinburgh the great Idolatrie,
nd manifest abomination:
n their Feast-day all creatures may sée,
hey beare an old stock Image throgh ỳ Town
ith Taberne, Trumpet, Shalme, & Clarion:
hich hath bæne vsed manie a yeare by-gone,
ith Priests and Friers into processiõn,
ike vnto Bell carried through Babylon.

Think ye not shame, ye secular Priests &
To so great superstition to consent:
Idolaters yée haue bene manie yeres,
Expresse against the LORDS Commande
Wherefore Brethren, I counsell you repe
Giue none Honour to carued stocke or ston
And praise him aye, as wiselie writes Ioh

Fye on you Friers, that vses for to prea
And doe aduance forward Idolatrie:
Why doe yee not the ignorant people teach
How a dead Image carued of a trée:
As it were holie, should not honoured bée:
Nor borne on Burgesse backes vp and dow
But yée shew plainelie your hypocrisie,
When yee passe formost in Procession.

Fye on you, Fosterers of Idolatrie,
That to the dead stockes doeth reuerence,
In presence of the people publicklie:
Feare yée not GOD, to commit such offen
I counsell you to doe your diligence,
To cause suppresse so great abusion,
Doe yée not so, I dread your repentance
Shall bee nought else, but cleane confusion

Had S. Frances bén borne out through the
Or Saint Dominicke, though yée had res
With them to haue past in procession.
In that case some would you haue excused:
Now men may sée how that yée haue abus
That noble Towne, through your Hypoc
The people think that they may right wel
When yee passe with them into companie

Some of you bæne quiet counsellours,
Prouocking Princes to shed guiltlesse blood,
Which neuer did your prudent Predecessours:
But yé like furious Pharisees denude.
Of Charitie, which rent CHRIST on the Rode,
Or CHRISTS flocke, without malice or yre,
Conuerted fragill faultors, I conclude,
By GODS own word, withoutten sword or fire,

Read ye not how that Christ hes giuen comm
If thy Brother doe ought thæ to offend,
Then secretlie correct him hand for hand:
In friendlie manner, ere that thou farther wend
If hæ will not heare thæ, then make it kend,
To one or two by true narration,
If hæ for them will not his misse amend,
Relate him to the Congregation.

And yet if hæ remaine obstinate,
Vnto the holie Church vncounsellable:
Then like a Turke hold him excommunicate,
And with all faithfull folke abominable,
Banishing him, that hæ bé no more able,
Lodwell among the faithfull companie,
When hæ repents, bé not vnmerciable,
But him receiue againe right tenderlie.

But our dumbe Doctors of diuinitie,
And yee of the lost found Religion,
Of poore transgressours yæ haue no pittie,
But cryes to put them aye to confusion:
As cryde the Iewes for the effusion,
Of CHRISTS Blood into their burning yre,

Crucifige. so yee with an vnion,
Doe cry, Cause caist the saulter in the fir.

Unmercifull members of the Antichrist,
Extolling your humane tradition,
Contrare the institution of CHRIST,
Feare yee not for diuine punition?
Though some of you bee good of condition:
Readie to receiue new recent wine.
I speake to you all Bosses of perdition,
Returne in time, ere yee runne to ruine.

As ranne the peruerse prophets of Baal,
Which did consent to the Idolatrie:
Of wicked Achab King of Israel,
Whose number were foure hundreth and fiftie,
Which honoured that Idole openlie:
But when Elias, did proue their abusion,
Yee causde the people slay them cruellie,
So in one houre came their confusion.

I pray you print in your remembrance,
How the red Friers for their Idolatrie,
In Scotland, England, Spaine, Italie & France,
Upon one day were punisht piteouslie,
Behold, how your owne brethren now latelie,
In Duchland, England, Denmark, & Norrowa
Are trosen downe with their hypocrisie,
And as the snow are vanisht quite away.

I marueill that our Bishops thinke no sham
To giue your Friers such preheminence,
To vse their office to their great defame:

Preachin

Preaching for them in open audience:
But might a Bishop augment his owne expence
For each Sermon ten Ducats in his hand.
Hæ would ere hé did lacke that recompence,
Goe preach himselfe both into Burgh and Land.

I trust to sée good Reformation,
When that wée get a faithfull prudent King,
Which knowes the Trueth, and his vocation,
All Publicans, I trust hæ will downe thring,
And will not suffer in his Realme to reigne,
Corrupted Scribes, nor false Phariseince.
Against the Trueth, which plainlie doe maligne
Till that King come, wæ must take patience.

Now farewell Friends, because I cannot flyte
Nowbeit I could, yé must holde mæ excused:
Though I against Idolatrie indyte:
Or them despyte, that will not yet refuse it,
I pray to GOD, that it bæ no more vsed,
Among the Rulers of this Region,
That common people bée no more abused,
But giue him glore that bare the throny, Crown,

Who teached vs by his Diuine Scripture,
To right prayer the perfect readie way,
As writteth Matthew in his fire Chapture:
In what manner, and to whom wee should pray
A short compendious Oration each day,
Most profitable both for bodie and soule,
The which is not directed I heare say.
To Iohn or Iames, to Peter, or to Paul.

Nor to none other of the Apostles twelue,
Nor to no Saint, nor Angel in the Heauen,
But onelie to our Father GOD himselfe,
Which Oration is contained full euen.
Most profitable for vs Petitions seuen.
Which wee Laicke-folke the Pater noster call,
Though wee say Psalmes nine ten, or eleuen
Of all Prayers this is the principall.

By reason of the Maker that it made,
Who was the Sonne of GOD our Sauiour,
And by reason to whom it should bee said,
To the Father of Heauen our Creator,
Who dwelleth not in Temple nor in Towre,
Hee clearelie sees our thought, will, and inten
What needeth vs at others seeke succour,
When in all place, His power is present.

Ye Princes of the Priests that should prea
Why suffer ye so great abusion?
Why doe ye not the simple people teach,
How and to whom to dresse their Oration?
Why thole ye them to goe from towne to tow
In Pilgrimage to anie Imageries,
Hoping to get some satisfaction,
Praying to them deuotelie on their knées?

This was the practike of some Pilgrimag
When Fillockes into Fife began ton:
With Iocke & Tom then they tak their voya
In Angus to the fielde Chappell of Dron,
Then Kittocke there as readie as a Con,
Without regard either to sinne or shame,

Gaue Lawrie leaue at leasure to leape on,
Farre better bœne to haue tarried at hame.

I haue sœne passe a marueilous multitude,
Young men and women singing on their fœte,
Under the forme of fained sanctitude:
For to adore an Image in Lawreit:
Many came with their Fellowes for to mœte,
Committing their foule Fornication,
Some kist the clagged taile of the Yeremite,
Why thole ye this abomination?

Of Fornication and Adulterie,
Appearantlie yee take but little cure,
Seing the marueilous infelicitie,
Which hath so long done in this Land endure,
Of your default, which haue the charge and cure
This is of trueth, my Lords with your leaue,
Such Pilgrimages haue made manie an Yure,
Which if I pleased plainlie I might preeue.

Why make yée not the Scripture manifest,
To poore people, touching Idolatrie?
In your preaching, why haue yée not expresst,
How many Kings of Israel cruellie,
Were punisht by GOD so rigorouslie?
As Ieroboam: and manie moe no doubt,
For worshipping of carued Imagerie,
Were from their Realmes rudelie rooted out.

Why thole yee vnder your Dominion,
A craftie Priest or fained false Yermite?
Abusing the people of this Region:

Onelie for their particular profite,
And speciallie that Heremite of Lawriet,
Hée put the common people in belæue,
That blind got sight, and crooked got their fæt
The which the Palliard by no means can prie

Yé married men, that hath trim wantõ wiu
And lustie daughters of young and tender age
Whose honestie yée should loue as your liues,
Permit them not to passe in Pilgrimage:
To sæke support at any stocke Image.
For I haue knowne good women pas from ha
Which haue béene trapped with such lusts ra
Haue returned both with great sinne and sha

Get vp, Thou slæpest all too long, O LORD
And make an hastie Reformation:
On them ý doe tramp down thy gracious wo
And haue a deadlie indignation,
At them which make a true narration
Of thy Gospel shewing the veritie,
O LORD, I make Thæ supplication,
Support our Faith, our Hope, and Charitie.

How King *Ninus* builded the great Citie *Niniuie*: And howe hee vanquished *Zoroas* King of *Bactria*.

THis Ninus of Assyria King,
When hæ had made his Conquestin
To build a Citie hæ him dæst,
Chosing a place where hæ thought b
Where hæ had first Dominion,

In Assyria his owne Region:
Though Ashur as the Scripture says
Who came before King Ninus dayes
Hæ founded that famous Citie,
The which was called Ninivie,
But as rehearseth Diodore,
Ninus that Citie did decore:
So marueilous triumphantlie,
As yæ shall heare immediatelie.
Upon the Flood of Euphrates,
Which to behold great wonder was:
An hundreth and fiftie stages,
That Citie was of length I wis:
The walles an hundreth foote of hight
No wonder was though it was wight
Such breadth about the walles there was,
Thræ Cartes might sidlings on them passe:
Fourehundreth stages, foure score and foure,
In circuite, but nine or more.
Of Towres about the walles I wæne,
A thousand and fiue hundreth bæne:
Of hight two hundreth foote and more,
As writteth famous Diodore.
The Scripture maketh mention,
When GOD sent Ionas to that Towne,
To shew them of his punishment,
Throughout the Citie when hæ went,
Thræ dayes journey to him it was,
The Bible sayes it was no lesse.
By Sonne, now haue I showne to thæ.

Of the building of Niniuie,
For the augmenting of his fame,
Ninus calde it after his name.
When hæ that great Citie had ended,
To conquesse more yet hee intended.
And did depart from Niniuie,
And raised vp a great Armie,
Of the most stalward men and stout,
Of all the Regions round about:
In great order tooke their journey,
Toward the Realme of Bactria.
Of wight foote-men I vnderstand,
Hæ had seuentæne hundreth thousand.
Without horse-men and warlick Carts
Whom hee ordred in sundrie parts.
Which to describe I am not able,
Whose number is vncredable.
Zoraستes that Noble King.
Which Bactria had in gouerning.
That prudent Prince as I heard tell,
Did in Astronomie precell:
And found the Arte of Magia,
With naturall Science many ma.
Hæing King Ninus in the fielde,
Forward hæ came with Speare and Shield,
Foure hundreth thousand men hee was,
In his Armie there was lesse:
And met King Ninus on the border.
Right valiantlie and in good order.
On the Vangarde of his Armie,
On them hæ rushed right rudelie.

And of them slew as I heare say,
An hundreth thousand men that day,
The rest that scaped were vnslaine,
To Ninus great hoste fled againe,
Of that King Ninus was so noyed,
Hee rested neuer till hee destroyed,
All whole that Region vp and downe,
And from the King did reaue the Crown
And made the Realme of Bactria,
Subjected to Assyria:
And in the selfe-same Land I wis,
Hee got his Wife Semiramis.
Which as mine Author doeth describe,
Was then the lustiest on liue.
That being done without sojourne,
To Ninivie hæ did returne.
With great triumph of victorie,
As mine Author doeth specifie.
Both Occident and Orient,
Were all to him obedient.
It would abhorre thæ to heare red,
The guiltlesse blood that hæ did shed.
When hæ had rung as you may heare,
The space of thræ and fourtie yeare.
Being in his excellent glorie,
The dolent Death did him deuorie:
In what sort I am not certaine,
Some Author sayes that hæ was slaine.
And left into his Heritage,
A little Childe of tender age.
Young Ninus was the Childes name,

Which

Which after flourisht in great fame:
Some some sayes, that by his wiues treason,
King Ninus died in prison.
As I shall shew ere I hence fare.
How Diadore hath done declare.

Of the wonderfull deedes of Queene *Semiram*

NINVS loued so ardentlie,
Semiramis his faire Ladie:
There was nothing she wold haue do
But all obeyed was full soone,
Shée séeing him so amorous.
Shée grew proude and presumptuous,
And at the King shée did desire,
Fiue dayes to gouerne his Empire:
And hée of his beneuolence,
Did grant her that prehemenence,
With Scepter, Crowne, and Robe royall,
And whole power Emperiall:
Till fiue dayes were come and gone,
That she as king might reigne alone
Then all the Princes of the Land,
During that time made her a Band,
With banquet royall merilie,
Shæ treated them triumphantlie.
So the first day the people all,
Came to her seruice bound and thrall:
But ere the second was gone,
Shée tooke such gloze to reigne alone,
By a deceite made them among,
The King shée put in prison strong:

I read well of his poisoning,
But not of his deliuering:
How euer it was, into his flowres,
Hee did of Death suffer the showres:
And might not length his life one houre,
Though he was the first Conquerour.
Whose conquessing for to conclude,
Was not without shedding of blood.
Now haue yée heard of Ninus king
How hée began, and his ending.
Although mine Author Diadore,
Of him haue written mækle more.
Princes for wrongous conquessing,
Doe make oft-times an euill ending:
Though hée had long prosperitie,
Yet ended with great miserie.

Of King *Ninus* Sepulture.

THe Quéene a Sepulture had made,
Where shée King Ninus bodie laide,
Of curious craftie worke and wight,
The which had stages nine of hight:
And ten stages of breadth it was,
Diodore sayes it was no lesse,
For eight stages a myle thou take,
And thereafter thy number make.
So by this compt it was full right,
A myle and eke an stages of hight.
Except the Towre of Babylon.
So high a worke I read of none.
¶ Semiramis this lustie Quéene,

Consider-

Considering what danger bee ne,
To haue a King of tender age,
Which might not vse his vassallage:
Shee toke a couragious conceite,
Thinking that she should mak debate
If any made rebellion,
Contrare her sonne and Region:
Whom shee did foster tenderlie:
And keeped him full quietlie,
Shée laide apart her owne clothing,
And toke the rayment of a King:
When shee was into armour dight,
Might no man know her by a Knight
So valiantlie went to the weere.
And to giue Battell toke no feare:
Daunting all Realmes all about,
That all the wozld of her had doubt:
Moze fortunate in her conquessing,
Then was her Husband Ninus King
Babylon shee did fortifie,
Temples, and Towzes triumhantly
So pleasantlie did them prepare,
Which in the Earth had no compare,
Howbeit Nimrod, of whom I spake.
The hideous Dungeon he causde mak
And of the Citie the fundament:
To wom GOD made impediment,
Where Nimrod left, there she began
And put to wozke many a man.
Of all the Realmes round about,
Of most ingyne, she sought them out.

Hé had working with trée and ſtones,
Twelue hundreth thouſand men at ones
Doe read the Booke of Diodore,
And then ſhalt finde the number more.
On euerie ſide of Euphrates,
That noble Citie builded was:
And ſo that Riuer of renowne,
Ran through the mid-part of the Town
Ouer-thwart that Flood ſhée Bridges made,
Of marueilous Strength both long and braide:
They were fiue ſtages large of length,
On euerie Side ſhee made a ſtrength:
The circuit, as I ſaid before,
Foure hundreth ſtages and foureſcore,
The walles height who would deſcriue,
Three hundreth foote threeſcore and fiue
Sixe Carts might paſſe right eaſilie,
Aboue the walles of that Citie:
Diuerlings without impediment,
Conſider then by your judgement:
If theſe walles were high or nought,
And alſo curiouſlie were wrought:
As Diadore hath done define
Which doeſt tranſcend my rude ingine
Of Babylon the magnificence,
To whom ye would giue no credence,
If I at length would put in write,
Which Diodore hath done endyte,
Compare with Cities finde I none,
To Niniuie and Babylon.
From Niniuie of Aſſyria,
To Babylon in Chaldea.

By Bridges pleasantlie ye may passe
Upon the Flood of Euphrates,
Among the Flodes of Paradice,
This Euphrates may beare the price:
All workes which the Quæne began,
Transcended the ingine of man.
The proude Quéene Penthsilea,
The Princesse of Amazona:
With her Ladies triumphantlie,
At Troy which fought valiantlie.
Nor yet the faire Maiden of France,
Daunter of English ordinance:
To Semiramis in her dayes,
Were no compare, as bookes sayes:
Except triumphant Iulius,
Strong Hanniball, or Pompeius:
Or Alexander the Conquerour.
I finde no greater Warriour,
Would I rehearse as writes Clarkes
Her wonderfull and valiant warkes:
It were to mée a great labour,
And tedious to the auditour.
What shee did in Ethiopia,
And in the Land of Medea.
Building cities, castles, and towres,
Parkes and Gardens of pleasures.
For the eralting of her name,
And immortall to make her fame,
Of Iarcius the high mountaine,
Shée causde run downe, and made them plaine
Great Orantes, the mountaine wight,
Twentie and fiue stages of hight:

o her Pallace to drawe a Loch,
y force of men shee cut it through.
ad shee kept her chastitie,
hee might haue beene an A-per-se:
hen shee had ordred her Empire,
f Venus worke shee toke desire.
secrete Mansion shée causde make,
herein shee pleasantlie might take
oung Gentle-men for her pleasure,
he which shee vsed aboue measure.
ne man alone might not bee able,
o stanch her lust insatiable.
hen shée was satisfied of one,
hee causde another come anone:
he lustiest in all that Land,
ame quietlie at her command.
hen they at length had lyne her by.
hee slew all them right cruellie.
hen her sonne came to age perfit,
f him shee toke such great delite:
hee caused him with her to lye,
mong the rest right quietlie:
ome sayes with sensuall lusts rage
hee bound him into marriage.
nd helde him vnder Tutorie,
o vphold her Authoritie.

ow the Queene *Semiramis* with a great Armie past to *Inde*: And fought vvith the King *Staurobates*: And of her miserable end.

When

WHen shée had long time liu'de in
To conquesse moze, shée her add
Because of diuerse shée heard tel
How that the Inde Dzientell:
Pzecelde in great Commodities,
As Bestiall, Cozues, and fruitfull trées:
All kind of Spices delicious,
Gold, Siluer, and Stones pzecious,
And how that plenteous Land did beare,
Cozne, Fruite, and Wine twise in the ye
With Elephants innumerable,
In Battell wondzous terrible:
Shee hearing this, and meekle moze,
Belieuing to augment her gloze:
Causde make straite Pzoclamations,
In all and sundzie Nations.
Shewing how it was her desire.
All Pzinces vnder her Empire.
In Egypt, and Arabia,
In Perse, in Mede, and Chaldea,
In Greece in Caspia, and Hircane:
In Cappadoce, Lydea, and Mauritane:
In Armenie, and Phrygia,
In Pamphilia and Assyria.
That each Land after their degree,
Should bzing to her a great armie:
In all the goodlie haste hee may,
And meete her into Bactria.
Declare them that her intent,
Was to passe to the Dzient.
And make warre with the King of Inde,
From time they knew what was her m

Then by themselues each Region,
Came forward with their Garison,
Triumphantlie in good array:
To Bactria tooke the readie way.
And made their musters to the Quéene,
But such a sight was neuer séene;
In Battell ray so many a man,
At once since GOD the world began,
But Spainzie, France, Scotland, England,
Ducthland, Denmarke, nor yet Ireland,
Were not inhabite in those dayes.
For long after mine Author sayes.
Ctesias hée doeth specifie,
The number of this great Armie:
Saying, There came at her command,
Foote-men thirtie hundreth thousand:
Of horse-men mounted galliardlie,
Fiue hundreth thousand verilie.
An hundreth thousand Camels wight,
On euerie Camell rode a Knight:
Prepared to passe into all partes:
There were an hundreth thousand Carts:
Two thousands Boats with her shee caries,
On Horse, Camels, or Dromadaries.
Bridges to make, shee did conclude,
Ouer-thwart Indus that furious Flood,
Which beene of Inde the vtmost border,
On the which Flode with right good order.
Of her Barges shee Bridges made,
Whereon her great Hoste safelie rade.

C. Father, I would men vnderstood,

How much a marueilous multitude:
Might bée at once brought to the fielde,
Readie to fight with Speare and Shield
Some men will iudge this béene a fable
The mater bæne so vntrewable,
E. It may well be, my Son (said hée)
As by example wée may see,
How Dauid King of Israel,
His people causde number all.
By Ioab his chiefe Captaine,
As holie Scripture sheweth plaine:
Of fighting men into that Land,
Hée found thirtéene hundreth thousand.
Sith Dauid in that small Countrie,
Might haue raised such an Armie:
To this Ladie it was no wonder,
The which had great Realmes her vnder
Than Dauids little Region.
Though shée had many a Legion
Of men, moe than I tolde before,
Therefore, my Sonne, maruell no more
¶ When Staurobates King of Inde,
Greatlie perturbed in his minde:
Hearing of such a multitude,
To make defence hee did conclude.
And sent a Message to the Quéene,
Praying her Majestie seréene.
That shæ would of her speciall grace,
Giue him licence to liue in peace.
Fayling of that, though hée should die,
That hæ should make her fight or flée.

nd to his god a vow hee made,
f no peace might of her bæ had,
nd if hée wan the Victorie,
hat hæ the Quæne should crucifie.
t his boasting the Quæne made bourds
aying, It shall not bée no words.
hall make mæ passe from my purpose,
ithout great strokes as I suppose,
he Messenger shewde to the King,
f her presumptuous answering,
hen Staurobates wise and wight,
ame forward like a noble Knight.
ith manie a thousand speare & shielde
rrayed royall on the fielde.
hinking hée would his life defende,
r in the Battell make an end.
The Quæne vpon the other side,
ull of presumption and pride:
er Banners pleasantlie displaide,
ith hardy heart and vnafraide,
pon Indus that famous Flood.
hey met, where shed was mækle blood
Boates, Balingars and Barges,
he two Armies on other charges.
miramis the Battall wan,
here drowndе and slaine were many a man,
that the water of the Floode,
n red mired with mens blood.
he King of Inde with all his might,
om Indus Flood hee tooke the flight.
his chiefe Citie hæ retired,

Where in his presence there appeared,
In Battell-raye a new Armie:
Of right inuincible Cheualrie.
With Elephantes an hiddeous number,
Which afterward made meikle cumber
Semeramis and her companie,
In the meane time right cruellie,
Destroyed the Bozders of that Land,
Toke prisoners moe than ten thousand
Shee toke a couragious conceite,
Great Elephantes to counterfaite.
Shee had ten thousand Oxen-hides,
Well sow'd together backe and side:
With mouth and nose, teeth, eares, and, ey
Quicke Elephantes as they had beene:
Right well stuffed with straw and hay,
Whereof the Indians toke a fray.
Upon Camels and Dromadaries,
These false figures with her shee carries
The Indeans when they saw that sight,
Affrayedlie they toke the flight:
For such a sight was neuer seene,
If naturall beastes they had beene.
The King himselfe was right affeard:
Till hee the veritie had speard:
And knew by his Explorators:
They were but fained false figures.
Then manfullie like men of weare,
Forward they came withoutten feare.
Right so Semiramis the Quéene,
Which for one man was aye fiftéene.

These two Armies full cruellie,
They rusht together so rudelie:
With hiddeous cry and trumpets sound
Till thousands lay dead on the ground:
Semiramis had such a number,
To order them it was great cumber.
Then the great Elephants of Inde,
Right strong and hardie of their kind.
Forward they came, & would not cease,
Till through the mids of the preasse,
Of that great hoste they rudelie rushed,
Their men & horse to earth they dushed:
These fained beastes withoutten spreite
Were frush and foulyied vnder fæte.
The King of Inde with courage kæne,
Met with Semiramis the Quæne.
Sæ riding on an Elephand,
But shæ with him fought hand for hand:
And gaue the King so great allay,
That hæ was neuer in such affray:
To strike at him shæ tooke no feare,
So well shæ vsed was in weere
His strikes shee had but little counted,
Were not the King was so wel mounted
Either at other strake so fast,
Till they were tyred at the last.
The King hæ thought himselfe ashamde
With a woman to bæ defamde:
And was determinde not to flæ,
Though in that Battell hæ should die,
Is one the which dispaired bæne,
Sæ rudelie ran vpon the Quæne:

And through the arme gaue her a wound,
Which to her heart gaue such a stound:
That shée constrained was to flée,
Then all the rest of her Armie:
When they perceiu'd that shée was gone,
To Indus Flood they fled each one.
The Quéene ouerthwart the flood thée rade,
On Bridges which were of Boates made.
With her a sober companie,
Which with her fled affrayedlie:
The Indeans followed on the chase,
Then on the Bridges cams such a preasse
Of fléeing folke which were great wonder,
So that the Bridges brake in sunder,
Some sanke, some downe the Riuer ran,
Then drownde there was manie a Noble man
Which was a great pittie to deplore,
As writeth famous Diodore.
And finallie for to conclude,
Was neuer shedde so mœkle blood.
At one time, since the world began,
Nor slaine so manie guiltlesse man:
And all through the occasion,
And the pridefull perswasion.
Of this ambitious wicked Quéene,
Such one was neuer heard nor seene.
Staurobates the King of Inde.
Greatlie rejoyced in his minde.
Of his triumph and victorie,
Semiramis with heart full sorie:
Séeing so manie taye and slaine,

To her Countrie returned againe:
Lamenting Fortunes variance,
Which brought her to so great mischance,
Before which was so fortunate,
And then of comfort desolate.
Her Sonne a man of perfection,
Considering his subjection,
His libertie hæ did desire;
That hée might gouerne his Empire:
Saying his mother vitious,
And with that so ambitious:
As mine Author doeth specifie,
Hæ slew his mother cruellie:
What other cause or intention,
I finde no speciall mention.
Some sayes, To bee at libertie,
Some sayes, For her Adulterie:
None other cause I can define,
Except punition diuine.
Of this faire Ladie couragious,
Behold the ending dolorous:
Who was but twentie yéeres of age,
When shæ began her vassallage:
And reigne triumphantlie but weir,
The space of fourtie and two yeere.
When shée was slaine, shée was thrée score,
With yeares two, shée was no more.
As Diodore writes in his Booke,
His Chronicles who lists to looke,
Of this Ladie I make an ende,
Thinking no way I can commend,

Women for to bee man-like.
Nor men for to become woman-like,
For why? it bæne the LORDS minde,
All Creatures to vse their kinde:
Men for to haue preheminence:
And women vnder obedience:
Though all women inclined bee,
To haue the soueraignitie,
As this Ladie, who would not rest,
Till shæ her husband had suppresst:
To that intent that shée might reigne,
Alone to haue the gouerning:
Ladies no wayes I can commend,
Presumptuouslie which doe pretend
To vse the office of a King:
Or Realmes take in gouerning.
Howbeit they valiant bæ and wight,
Going in Battell like a Knight.
As did prude Pentheſilea,
The Princesse of Amazona.
In mens habite against reason,
Likewise I thinke derision.
A Prince to bæ effeminate,
Of knightlie courage desolate:
Neglecting his authoritie,
Through beastlie sensuallitie,
Accompanied both dayes and nights,
With women more than valiant Knightes
Such Kings I discommend at all,
Example of Sardanapall.
Father (said I) shew mee how lang:
The succession of King Ninus rang:

What shall I doe with diligence,
My sonne (said hee) ere wee goe hence,
Since I haue shewne at thy desire,
What man began the first Empire.
Now would I it were to thee kend,
Of that Empire the fatall end.

How King *Sardanapalus* for his vitious life made a miserable end.

BEtweene the Conquerour Ninus,
And sensuall Sardanapalus:
I can find no speciall storie,
Worthie to put in memorie.
Except which I haue done describe,
Of Simeramis King Ninus Wiue.
But I can finde no good at all,
To write of King Sardanapal,
Which was the sixt and thirtie King,
By lyne from Ninus descending.
At length his life for to declare,
I thinke it is not necessare,
Because that manie cunning Clarkes,
Haue him described in their warkes,
How hee was last of Assyrians.
Which had the whole preheminence:
The time of the first Monarchie,
In Chronacles as thou mayst see.
The last and the most vitious King,
Which in that Monarchie did reigne:
That Prince was so effeminate,
With sensuall lust intoxicate.

Hée did abhorre the companie,
Of his most Noble Cheualrie,
That hée might haue the more delite,
To vse his beastlie appetite:
Conuerse with women night and day
And cloathed him in their array:
So that no man that had him séene,
Could judge a man hée had béene,
So hée in whoredome and harlotrie,
Did keepe himselfe so quietlie.
The Princes of Assyrians,
Of him they could get no presence,
Thus liued hee continuallie,
Against Nature so ordinatelie:
When to the Perse and the Medes,
Reported was such vitious dædes:
With the Rulers of Babylon,
They did conclude all into one.
They would not suffer for to reigne,
Aboue them such a vitious King.
But Arbaces a Duke of Mede,
Hée verilie toke in hand that déede,
And first hée came to Niniuie,
To see the Kings Majestie,
And to one of the Kings Guarde,
Hee gaue a secret rich reward.
To put him in a quiet place,
Where he might see the Kings grace:
And bee vnseene of any Wight,
But he saw neither King nor Knight
Into his Majesties companie,
Except women allanerlie.

And as a woman hee was cled,
With women counselled and led.
And shamefullie hee was sitting.
With spindle and with rock spinning.
When Arbaces that sight had seene,
His courage rose vp from the spleene:
And thought it small difficultie,
For to depriue his Majestie:
Then raised hee the Persians,
With Medes and Babylonians.
Enarmed well with Speare and Shield,
Triumphantlie they tooke the fielde.
The King raised the Assyrians,
Together with the Chaldeans,
And they resisted as they might,
But finallie hee tooke the slight:
To saue himselfe in Niniuie,
Then siedged they that great Citie,
Continuallie two yeares and more,
As writeth famous Diodore.
Till that the Flood of Euphrates,
Arose with such a furiousnesse,
Whereth rough the most part of the Towne,
By violence was beaten downe:
Then when the King found no remead,
But to bee taken, or to bee dead:
As man despaired, full of ire,
Caused make a furious flaming of fire:
And tooke his gold and jewels all,
With Scepter, Crowne, and Robe royall,
With all his tender Seruitures,
That of his corps had greatest cures.

Together with his lustie Quœnes,
And all his wanton Concubines:
And in that fire hœ did them cast,
Then lap himselfe in at the last.
Where all were burnt in powder small
Thus ended King Sardanapall.
Without anie repentance,
As may bee seene by this sentence,
Yœre following, which hœ doth endite,
Before his death in great despite,
Which is a right vngodlie thing,
As yœ may sœ by this dyting.

Epitaphium Sardanapali.

Cùm te mortalem noris, præsentibus exple
Delitiis animum post mortem nulla voluptas
Et Venere, & cœnis, & plumis Sardanapali.

Now hane I shewne with diligence,
The Monarchie of Assyriance.
The which at King Ninus began:
And ended at this wicked man:
And dis endure withoutten weere,
A thousand two hundreth and fourtie yeere:
As doeth endite Eusebius.
Read him, and thou shalt finde it thus.

THE THIRD BOOKE.

Of the miserable destruction of the fiue Citi
called *Sodome*, *Gomorrha*, *Seboim*, Seg
and *Adama*, with their whole Regions

Father, I pray you to meetell,
What noble thing that befell:
During the reigne of Assyrians,
Which had so long preheminence:
meane of other Nations,
nder their Dominations.
E. That must bee done in tearmes short,
(said hee) as stories doe report:
nduring the first Monarchie,
Become that woefull miserie:
Of Sodome Gomore, and their Region,
s Scripture doeth make mention:
Whose people were so sensuall,
In filthie sinnes vnnaturall:
The which into this vulgare verse,
Y tongue abhorreth to rehearse:
Like brutall beasts out of their mindes,
Annaturallie abusde their kindes:
By filthie stinking lecherie,
And most abominable Sodomie.
As holie Scripture doeth describe,
In that Countrie were Cities fiue,
Which were Sodome, and Gomorrha,
Diboam, Sigor, and Adama.
Among them all found there was none,
Andefilde, but Lot alone:
Now Abraham dwelt neare hand by,
Which prayed for Lot effectuallie.
For GOD made him aduertisement,
That hee would make such punishment
To Lot two Angels GOD did send,

Him

Him from that furie to defend:
When the people of that Region,
Saw the Angel come to the Towne,
Transformed into faire young men,
They purposed them for to ken.
And abused them vnnaturallie,
With their foule stinking Sodomie.
Of that good Lot was wonder woe,
And offered them his Daughters two,
Them at their pleasure for to vse,
But they his Daughters did refuse.
And then the Angels with their might,
These men depriued of their sight:
And so perforce left them alone,
From Lots lodging when they were gone,
They him commanded hastilie,
For to depart from that Citie:
That foule vnnaturallie Lecherie,
A vengeance from the Heauen did cry.
The which did moue GOD to such yre,
That from the Heauen brimstone and fyre,
With awfull thundering rained downe,
And did consume that whole Region.
Of all that Land escaped no moe,
Except Lot and his Daughters two:
His Wife was turned in a stone,
So wifelesse was hée left alone:
For shée was inobedient,
And kæped not Commandement.
When the Angels gaue them command,
Some to depart out of that Land:

ey charged them vnder great paine,
uer to looke backward againe:
hen Lots Wife heard the thundring,
flaming fire, and the lightning,
e woefull cryes lamentable,
people most espouentable.
none of them had force to flée,
ée yearnde that sorrowfull sight to sée
d as shée turned her anone,
ée was transformed in a stone:
here shée remaineth to this day,
her I haue no more to say.
shew at length I am not able,
hat pitteous Processe lamentable:
w Cities, Castles, Townes, and Towres,
llages, Bastalyies, and Bowres,
ey were all into powder driuen,
rests by the rootes vp-reauen:
heir King, their Quéene, and people all,
ung and olde burnt in powder small,
o Creature was left on liue,
wles, Beastes, Man, nor Wife:
e Earth, the Corne, Yerbes Fruites, & Trées
e Children on the Nurses knées:
ght suddenlie in an instant,
n'warilie came that judgement:
it came in the time of Noy,
hen GOD did all the world destroy,
nd for the selfe sinne of Sodomie,
nd most abominable Bougerie:
hat vice at length for to declare,
thinke it now not necessare:

When

When all was burnt, flesh, blood and bo
The Hills, Vallies, Stockes and Stone
The Countrie sanke, for to conclude,
Where now there stands an vglie flode:
The which is called the dead Sea,
Nert to the Countrie of Iudie.
Whose stinking strands blacke as Tar,
The Flewer of it men feeles on far.
Into Orantius thou mayst read,
Of that Countrie the length and breade:
Of length fiftie myles and two,
And fourteene myle of breadth also.
Lot of his wife was so agast,
That to a Mountaine wilde hee past:
Of companie hee had no moe:
Except his lustie Daughters two:
And by their prouocation,
As Moses makes narration,
Alone into that Mountaine wilde,
His Daughters two hee got with Childe
For they beleeued in their thought,
That all the world was gone to nought.
As it became that Nation,
Thinking that Generation,
Would faile, except they craftilie,
Causde their Father with them to lye,
And so they found a craftie wyle,
How they their Father might beguile,
And caused him to drinke wight Wine,
Which men to Lecherie doeth incline,
When hee was full and fallen on sleepe
His Daughters quietlie did creepe,

nto his bed full ſecretlie,
ꝛouocking him with them to lye:
æ knew not how hæ was beguilde,
ill both his Daughters was with child
nd bare two ſonnes in certaine,
hey bæing in that wilde mountaine,
f whom two Nations did ꝓcæde,
s in the Scripture thou mayſt read,
n the which Scripture thou mayſt ſæ,
t length this wofull miſerie:
his miſerie became but wære,
rom Noahs flood thꝛæ hundꝛeth yeare,
ogether with foure ſcoꝛe and eleuen,
s counteth Carion full euen.
nd after Noahs death I ges,
ne and fourtie yeares there was.
hen Abraham was of age I wæne,
oureſcoꝛe of yæres and ninetæne,
hen this foule ſinne of Sodomie,
as puniſhed ſo rigoꝛouſlie.
reat GOD ꝓſerue vs in our time,
hat wæ committe not ſuch a crime:
ideous it were foꝛ mæ to tell,
his Monarchie during what befell:
nd wonders that on earth were wꝛought
hich to my purpoſe longs nought:
s how the people of Iſrael,
id long time into Egypt dwell.
nd of their great punition.
hꝛough Pharaeos perſecution,
nd how Moſes did them conuoy,

Through the red Sea with meikle joye,
Where King Pharoh right miserablie,
Was drownde with his hudge Armie:
And how that people wandring was,
Fourtie yéeres in Wilderneſſe.
Moſes that time as I heare ſay,
Receiued the Law on Mount Sinay:
That time Ioſua from Iordan,
Led the people to Canaan.
Where Saul, Dauid, and Salomon:
With Hebrew Kings many one:
Did richly reigne in that Countrie,
Enduring this firſt Monarchie,
The ſiedge of Thebes miſerable,
Where blood was ſhedde incomparable:
Of noble men into thoſe dayes,
With other terrible affrayes.
As how the Greeks wrought vengeance,
Upon the Noble Trojans:
Becauſe that Paris did conuoy,
Perforce faire Helena to Troy:
Which was King Menelaus wife,
Where many a thouſand loſt their life.
That time the valiant Hercules,
Throughout the world did him addreſſe:
Where hée did many a doughtie déede,
As in his ſtorie thou mayſt read.
And how through Deianira his wife,
That Champion did loſſe his life.
In flaming fire full furiouſlie,
The death hée ſuffered cruellie.

hat time Remus and Romulus,
d found that Citie moſt famous:
Rome ſtanding in Italie,
in their ſtorie thou mayſt ſæ.
ould thou read Titus Livius,
ou ſhouldſt finde worꝛkes wonderous,
hoſe worꝛthie dædes are well kend,
nd ſhall bæ to the worꝛlds end:
hough they began with cruelſie,
nd ended with great miſerie.
bæne the (matter to conclude)
f all ſhedders of guiltleſſe blood.
n Greece the oꝛnate Poetrie,
edicine, Muſicke, Aſtronomie:
uring the firſt Monarchie began,
y Homerus that famous Man.
ogether with Heſiodus,
s diuerſe Authoꝛs ſheweth vs,
were too long to put in ryme,
he Bookes that they wꝛot in their time
heſe were the Acts pꝛincipall,
hat Monarchie during which befell:
s foꝛ good Abraham and his ſæde,
nto the Bible thou mayſt reade:
ow in this time as I heare tell,
egan the Kingdome ſpirituall.
s I haue ſhowne to thæ befoꝛe:
Wherefoꝛe of them I ſpeake no moꝛe.

A ſhort deſcription of the ſecond, third and fourth Monarchie.

Father (said I) which was the m
That the next Monarchie began:
E. Cyrus (said hee) the King of
As Chronicles hath done rehearse.
Prudent and full of policie,
Began the second Monarchie:
For hæ was the most godlie King,
That euer in Perse or Mede did reigne
For hee of his benignitie,
Deliuered from captiuitie,
The whole people of Israel,
Into the time of Daniel.
The which had beene prisoners,
In Babylon full seuentie yæres:
Therfore GOD, of his grace benigne
Gaue him a diuine knowledging,
During his time, as I heare tell,
Hée vsed counsell of Daniel.
Carion at length doeth specifie,
Of his maueilous Natiuitie:
And of his vertuous vpbringing,
And how hæ vanquish Cresus King:
With manie other valiant dæde:
As into Carion thou mayst reade.
Whose succession did endure,
To the teneth King, thereof bee sure:
But after his great conquesting,
Right miserable was his ending,
As Herodotus doeth describe,
In Scythia hæ lost his life:
Where the vndanted Scythians,
Vanquish the noble Persians.

d after that Cyrus was dead,
uæne Tomyre hacked off his head,
hich was the Quæne of Scythians,
despite of the Persians:
bæ cast his head for to conclude,
ts a vessell full of blood:
nd said these words cruelly,
rinke now thy fill, if thou bée dry:
r thou dist aye blood shedding thirst,
ow drinke at leasure, if thou list.
ter that Cyrus succession,
f all the world had possession:
exander with sword and fire,
ainde perforce the third Empire,
hich was the King of Macedone,
ith valiant Greekes many one:
Battell fell and furious,
nqueist the mightie Darius:
hich was the tenth and the last King
hich did after King Cyrus reigne.
for this potent Emperour,
exander the Conquerour:
thou at length would read his reigne
d of his cruell conqueissing:
English tongue in his great Boke,
length his life there thou mayst loke.
w Alexander that potent King,
as twelue veeres in his Conquessing
d how for all his great conquest,
e liued but one yeare in rest,
hen by his seruant secretlie.

Hée poysonde was full pittiouslie,
Vulcane and Alexander compare,
To thunder or fire-flaught in the Aire,
A cruell Planet, a mortall weirde,
Downe thringing people with his sword
Ganges that most famous Flood,
Hée mired with the Indeans blood.
And Euphrates with the blood of Perse,
Whose crueltie for to rehearse:
And guiltlesse blood which did shed,
Were right abominable to bee reade.
After his short prosperitie,
Hée died with great miserie,
It were too long to bée decided.
How all his Realmes were diuided.
All while that Cæsar Iulius,
When hæ had vanquest Pompeius:
Was chosen Emperour and King,
Aboue the Romans for to reigne:
That potent Prince was the first man,
Which the fourth Monarchie began.
And had the whole Dominion,
Of euery Land and Region.
Whose successours did reigne but weire
Ouer the world manie hundreth yeere.
But gentle Iulius, alas,
Raang Emperour but a little space:
Which I thinke pittie to deplore,
In fiue monthes, and little more:
By false exorbitant treason,
That prudent Prince was troden down

murdred in the Counsel-house,
cruell Brutus and Cassius,
er that Iulius was slaine,
reigne the great Octaviane,
Emperours one of the best,
ring his time was peace and rest.
er all the world in each Region,
stories doeth make mention,
eke I make it to thée plaine,
ring the time of Octaviane:
Sonne of GOD our LORD IESV,
ke mankind of the Virgine true:
was that time in Bethlem borne
saue mankind that was forlorne,
Scripture makes narration,
his blest Incarnation:
w haue I tolde thee as I can,
v the fourth Monarchie began.
t in thy minde thou mayst consider
w worldly power béene but slidder,
e all their great Empyres are gone
ou séest there is no Prince alone.
hich hath the whole Dominion,
is time of euerie Region.
C. Father, what reason had these Kings,
auers to bée of others Reignes:
t anie right and iust quarrell.
herethrough that they might make Battell,
d common people to downe thring,
this (said I) make answering.
E. My Sonne (said hee) that shall bée done
I best can, and that right soone:

These Monarchies I understand,
Prordinate were by the command
Of GOD, the Plasmator of all,
For to downe thring, and to make thrall
Undaunted people vitious,
And eke for to bee gracious:
To them which vertuous were and good
As Daniel hath done conclude,
At length into his Prophecies:
How there shall bee foure Monarchies.
His second Chapter thou mayst sée,
How after the first Monarchie,
When Nebuchodonozor King,
An Image saw in his slæping:
With austere looke both high and bread
And of fine pure Gold was his head.
His Brest and Armes of Siluer bright,
His Wombe of Copper hard and wight
His Loynes and limmes of Yron right strong
His Fæte of Clay, Yron mixt among,
From the Mountaine there came alone,
Without mens hands, a ful great stone
Which on that Figures fæte did fall,
And dang all downe in powder small:
Of whose interpretation,
Doctors doe make narration:
The head of Gold doeth signifie,
First the Assyrians Monarchie.
The Siluer brest they doe apply,
To *Persians* which reigned secondly,
The wombe of Copper or of Brasse,
Thirdlie to Greekes compared was.

is loynes and lims of Yron & Stæle,
larkes haue them compared wæle:
he Romans through their diligence,
o haue the fourth preheminence:
boue each other Nation,
y this interpretation:
he mixed fæte with Yron and Clay,
id signifie the Latter day:
hen that the world shall bee diuided,
s afterward shall bee decided:
o CHRIST is signified the Stone,
hose Monarchie shall neuer be gone.
or vnder his Dominion,
ll Princes shall bæ troden downe.
hen that great GOD Omnipotent,
ome to his generall Iudgement.
is Monarchie shall then bee knowne,
s after shall bæ to thee showne:
nd as the Scripture shall thee tell,
ow in the eight of Daniel:
æ saw into his vision:
y a plaine exposition:
ow that the Greekes should worke vengeance,
pon the Medes and Persians.
omparing the Greekes vnto a Goate,
ith one horne, fierce furious and hote
hich kild the Rams with hornes two
omparde the Perse and Mede also,
nd so by Daniels Prophecies,
ll their great might Monarchies,
he which all other Realmes suprised
y the great GOD they were deuised

As hée of Titus the Romane,
Sonne and heire to Veſpaſiane.
Made him a furious inſtrument,
To put the Iewes to great torment,
Which I ſuppoſe ere I hence fare,
Shortlie that Proceſſe to declare.

Of the moſt miſerable and terrible deſtruction of *Ieruſalem*.

FAther (ſaid I) declare to mée,
Indiuring the fourth Monarchie:
The moſt infortune that befell,
E. My Son (ſaid hée) that ſhall I tell
The moſt and manifeſt miſerie,
Became vpon that great Citie.
Ieruſalem when it was ſuppreſt,
As Stories doe make manifeſt:
But as the Scripture doeth deuiſe,
Ieruſalem was deſtroyed twiſe:
Firſt for their great Idolatrie,
Which they committed in Iurie.
The honour ought to GOD alone,
They gaue to Figures of Stocke and Stone,
Before CHRISTS Incarnation,
Came this firſt deſolation:
Fiue hundreth yéeres, foureſcore and ten,
In Chronicles as thou mayſt ken:
How Nebuchodonozor King,
That famous Citie did downe thring:
Their King with people manie one,
Brought them all bound to Babylon.

here they remaine prisoners,
he space of threescore and ten yeares:
no that first desolation,
as called the transmigration,
as no man left into their Lands,
ut poore folke labouring with their hands,
ill mightie Cyrus King of Perse,
s Daniel hath done rehearse:
as moued by GOD for to restore,
he Iewes where they were before.
¶ If I neglect, I were to blame,
he last siedge of Ierusalem.
whose ruine was most miserable,
nd for to tell right terrible:
as neuer in Earth, Citie nor Towne
ot such extreame destruction.
he Townes of Tyre, Thebe, nor Troy,
hey neuer suffered halfe such noy:
he Emperour Vespasiane,
e did deuise that siedge certaine:
here was the Prophecie complete,
hich CHRIST spake on the Mount Oliuete,
hen hee Ierusalem behelde,
he teares from his eyes distelde.
eing by diuine presence,
he great destruction and vengeance,
hich was to come on that Citie,
is heart was pierced with pittie,
aying, Ierusalem, if thou knew,
he great ruine, sore thou wouldst rew,
or ought that I can to thée show,
he veritie thou wilt not know,

Nor hast in consideration,
Thine holie visitation.
Thy people will no way consider,
Whom gathered I would haue together:
As wondering sheepe are with their Herds,
Or as the Hen gathereth her Birds
Under her wings right tenderlie,
Which they refused despytfullie,
Wherefore shall come that dreadfull day,
That no remeadie make you may:
Thy Dungeons shall bee dung in sunder,
So all the world shall thée wonder.
Thy Temple now most triumphand,
Shall bee trod downe among the sand:
And as hée said, so it befell,
As hereafter I shall thee tell.

C. Shew mé (said I) with circumstance
The speciall cause of that mischance:

E. (Said hee) As Scripture doth conclude
For shedding of the guiltlesse blood.
Of Prophets which GOD to them send,
And eke because that they misken
IESVS the Sonne of GOD Soueraigne,
When hee among them did remaine:
For all the miracles that hee shew,
Maliciouslie they him misknew.
Though by his great power diuine,
The Water cleare Hé turnde to Wine,
And by the selfe same power and might,
To the blind borne hee gaue the sight.
And gaue the crooked men their feete,
And made the Leper whole compleete.

ee healed all, and raised the dead,
et held they Him at mortall feud:
ecause Hee shewde the veritie,
hey did conclude that Hee should die.
he Bishops, Princes of the Priestes,
hey grew so boulden in their brestes:
he Scribes and Doctors of the Law,
f GOD nor man they stood none aw,
n CHRIST IESVS to worke vengeance,
ight so the false Pharisiance:
n Sect of fained Religion,
euised his confusion,
nd sent their seruants at the last,
nd with strong cords they bound him fast:
hen scourged him both backe and side,
hat none for blood might see his hide.
here was not left a pennie breud,
nwounded from his feete to heud.
n manner of derision,
hey plat for him a cruell crowne.
f pricking thorne sharpe and long,
hich on his heauenlie Head they throng.
hen causde him for the greater lacke,
eare his owne gallous on his backe:
o the vile place of Caluarie,
here many a thousand man might see.
hat Innocent they tooke perforce,
nd plat him backward to the Crosse.
hrough feete and hands great naile they thrust,
ill blood aboundantly out-burst.
ithout grudging, clamour, or cry,
hat paine hee suffered patiently: They

And for augmenting of his grieues,
They hanged him betweene two thieues.
Where men might see the bloodie strands,
Which sprang forth from his fæte and hand
From Thornes thrusted on his Head,
Ran downe bullering streames red:
In the presence of manie a man,
That Blood Royall on Roches ran,
Shortlie to say, that Heauenlie King,
In extreame dolour there did hing.
Till hæ said, Consummatum est.
With a loude cry Hee gaue the Ghaist.
When hee was dead, they tooke a dart,
And pier'de that King out through the heart.
From whom there came Water and Blood,
The Earth then trembled, to conclude:
Phœbus did hide his Beames bright,
That through the world there was no light.
The great vaile of the Temple raue,
The dead men rose out of their graue:
And in the Citie did appeare
As in the Scripture thou mayest heare.
Then Ioseph of Arimathie,
Did burie him right honestlie,
But yet hæ rose full glorioustie.
On the third day triumphantlie;
With his Disciples in certaine,
Fourtie dayes hee did remaine:
After that to the Heauen ascended.
The Iewes nothing their life amended,
Nor gaue no credence to his Sawes,
As at more length the Storie shawes.

ut cruellie they did oppreſſe,
ll men that CHRISTS Name did profeſſe,
nd perſecuted many one,
hey priſonde both Peter and Iohn,
nd Steuen they ſtoned to the dead,
rom Iames the leſſe they ſtroke the head,
his was the cauſe in concluſion,
f their cruell confuſion.
he prudent Iew Ioſephus ſayes,
hat hé was preſent in thoſe dayes:
nd in his Booke makes mention,
ow after CHRISTS Aſcenſion,
he ſpace of two and fourtie yéares,
egan theſe cruell mortall wéares:
he ſecond yéere of Veſpaſiane,
here many taken were and ſlaine,
oſephus plainelie doeth conclude,
as neuer ſéene ſuch a multitude,
efore that time into the Towne,
hich came for their confuſion:
heir great infortune ſo befell,
hat all the Princes of Iſrael:
onuéened againſt the time of Paſch,
ut to returne they had no grace:
he bolde Romans with their Chiftane,
itus the ſonne of Veſpaſiane,
heir Armie ouer Iudea ſpred,
hen all men to the Citie fled:
elieuing there to get reliefe.
ut all that turned to their miſchiefe,
he Romanes lapped them about,
hat by no way they might winne out.

Sixe moneths did that siedge endure,
Where lost was many Creature.
Which there in miserie did remaine,
Till they were all taken and slaine:
During the time of this assaile,
Their meate and drink, and all did faile
For there was such a multitude,
That thousands died for fault of foode:
Necessitie causde them eate perforce,
Dog Cat, and Ratton, Asse, and Horse:
Rich men behou'd to eate, their gold,
Then died for hunger manifolde.
Such hunger was without remead,
The quicke behou'd to eate the dead.
The filth of Priuies manie eate,
To length their life they thoght it swéet
The famous Ladies of the Towne,
For fault of foode they fell in swoune,
When they might get none other meate
They kilde their proper Bairnes to eate
But all for nought despitfullie,
Their owne Souldiers full grædilie,
Reaft them that flesh most miserable,
And they with mourning lamentable:
For extreame hunger yeelde the spirit,
There was the Prophecie complæte,
As CHRIST before made narration,
The day of his grim passion,
When that the Ladies for him mourned
Full pittiouslie to them hee turned,
And said, Daughters mourne not for me
Mourne for your owne posteritie.

Within short time shall come that day,
That men of this Citie shall say,
When they are trapped in the snare,
Blest bée the wombe that neuer bare:
The barren Pappes then shalt they bliſſe
That dolefull day thou shalt not misse,
This Prophecie it came to passe,
That they cry manie loude, alas:
Such sorrowfull lamentation,
Was neuer heard in that Nation.
Déing these lustie Ladies swéete,
Dying for hunger on the stréete,
Their Husbands nor their Children,
Might giue to them no comforting.
Nor yet relieue them of their harmes,
But either dying in others Armes.
After this woefull indigence,
Among them rose such pestilence:
Wherein there dyed manie hunder,
Which to declare it were great wonder
And for finall conclusion,
These warlike walls they dange down
Prince Titus with his Cheualrie,
With trumpets sound triumphantlie,
Dé entred in that great Citie,
But to deplore I thinke pittie,
The painefull clamour horrible,
Of wounded folke most miserable.
There was nought else, but tak and slay
For there might no man winne away.
The strands of blod ran through the Stréte,

Of dead folke troden vnder fæte,
Olde widowes in the preasse were smored
Young Virgines shamefullie deflored:
The great Temple of Salomon,
With manie a curious carued stone,
With perfect Pinacles on hight,
Which were both beautifull and wight:
Wherein rich Iewes did abound,
They rushed rudelie to the ground:
And set into their furious ire,
Sanctum Sanctorum into fire:
And with extreame confusion,
All their great Dungeons they dang down
There bruised were the golden brests,
Of Bishops, Princes, of the Priests.
There taken was the great vengeance,
Of the false Scribes and Pharisiance,
All their painted hypocrisie,
That time might make them no supplie,
That day they wolefullie repented,
That to the death of CHRIST consented
Though it was our Saluation,
It was to their damnation.
The vengeance for the blood guiltlesse,
From Abell to Zacharias.
That day vpon Ierusalem fell,
But tideous it were to tell,
The great extreame confusion.
And of blood such effusion:
Was neuer slaine so manie a man,
At one time since the world began,

The Iewes that day got their desire,
Which they did aske into their ire.
As is in the Scripture specified,
That day when CHRIST was crucified,
When Ponce *Pilate* the President,
Said to them, I am innocent.
Of the just Blood of CHRISTIESVS,
They cryed, His Blood light vpon vs,
And on our Generation,
They got their supplication,
That day with many a carefull cry,
Their blood was shed aboundantly:
Iosephus writeth in his Booke,
In Chronicles who list to looke.
During that cruell Siedge certaine,
Were eleuen hundreth thousand slaine:
Of prisoners were told and séene,
Fourescore thousand and seuentéene:
Out of the Land they did expell,
All the people of Israel:
And for their great ingratitude,
They liue yet vnder seruitude:
There is no Iew in no Countrie,
Which hath one foote of propertie:
For neuer had without ten wére,
Since this day sixtéene hundreth yére:
For neuer shall, I to thee shawe,
Till that they turne to CHRISTS Law
Some sayes, that Iewes manifolde,
Were thirtie for a pennie solde.
Iudas solde the King of Glore,
For thirtie pennies and no more.

After that manie were mischieued,
When nouels past how long they liued.
Upon their gold withoutten doubt,
They slit their bellies to search it out:
The rest into Egypt they did send,
Prisoners to their liues end.
Titus tooke in his companie,
Great number of the most worthie:
With him to Rome they led them bound,
Then cruellie did them confound.
His victorie for to decore,
And for augmenting of his glore,
Causde put them into publicke places,
Where each man might behold their faces,
Then with wilde Lyons cruellie,
Hee causde deuoure them dolefullie.
This high triumphant mightie Towne,
At Pasch was put to confusion:
Because that in the time of Pasch,
They crucified the King of Grace.
Some haue this matter done indite.
More ornatelie than I can write.
Wherefore of it I speake no more,
Onelie to GOD bee Laude and Glore.

Of the miserable ende of certaine tyran Princes, and especiallie the beginners foure Monarchies.

NOw haue I done declare at thy de
As thou demandest into tearme
And who began the principal Em
As Chronacles and Storie doe t

Wherefore (my Sonne) I heartly thée exhort,
Perfectlie print into thy remembrance,
Of this vnconstant world the variance.

The Princes of these foure great Monarchies
In their most highest pompe Imperiall,
Trusting most sure to bee set on their Seas,
The fraudfull world gaue to them mortall falles
For their reward and darke memorialls
Though ouer the world they had preheminence,
Of it they gote none other recompence.

For such like as the Snow doeth melt in May
Through the reflere of Phœbus beames bright,
These great Empires right so are went away:
Gone is their glore their power and their might
Because they were reauers without right,
And blood shedders full cruell for to conclude,
Right cruellie therefore was shed their blood.

Behold, how GOD aye since the world began,
Hath oftentimes made Kings instruments:
To scourge people, and to kill manie a man.
Which to his Law were inobedients:
When they had done perfurnisht his intents,
In daunting wrongous people shamefullie,
Hé suffers them bee scourged cruellie.

Euen as the Schoole-maister doth mak a wand,
To daunt and ding the Scholler of rude ingine:
The which will not studie at his command,
Hé scourges them, and onelie to that fine,
That they should to his good counsell incline,

When they obey, and measeo is his desire,
Yæ takes the wand, and casts it in the fire.

GOD of King Pharaoh made an instru
Which was the great King of Egyptiance.
His owne peculiare people to torment,
That bæing done, he wrought on him venge
And let him fall through inobedience,
And finallie hee with his great armie:
In the red Sea, them drowned dolefullie.

Right so of Nebuchodonozor King,
GOD made of him a furious instrument,
Ierusalem and the Iewes to downe thring,
When they to GOD were disobedient:
They reft from him his riches and his rent,
And him transformed in a beast brutell,
Sayen yæres and more, as writes Daniel.

Alexander through pridefull tyrannie,
In yæres twelue did make his great Conqu
Aye shedding sakeleſſe blood full cruellie,
Till hee was king of kings hee tooke no rest,
In all the world, when hæ was full possest,
In Babylon throned triumphantlie,
Through poyson strong deceased dolefullie.

Duke Hanniball the strong Carthagiane,
The daunter of the Romanes pompe and gl
By his power were many thousand slaine,
As may bee read at length into his storie,
At Cannas where hee wan the victorie,
On Romans hands that dead lay on the g
Three heaped Bushels were of Rings foun

Into that mortall Battell I heard sane,
f the Romanes most worthie warriours:
tour Captaines were fourtie thousand slaine,
f whom there was thirtie wise Senatours,
nd twentie Lords, which had bene Pretours,
hat died eke in defence of their Countrey,
nd for to hold their Land and libertie.

What reward got the cruell Champion,
hen hee had slaine so great a multitude,
nd when the glasse of his vaine-glore was run
shamefull death and shortlie to conclude,
his is reward of all shedders of blod:
or hee got such extreame confusion,
e kild himselfe in drinking strong poyson.

Behold the two most famous Champions,
hat is to say, Iulius and Pompey:
hich did conquesse all earthlie Regions,
s well manie Lands, as Iles into the Sey,
nd to the towne of Rome causde them obey,
r Pompeius subdu'de the Orient,
nd Iulius Cesar all the Occident.

But finallie these two did strive for state,
hereby three hundreth thousād men were slain
ut Pompeius after that great debate,
e murthered was: the storie telleth plaine,
hen Iulius was Prince and Soueraigne,
oue the whole world Emperour and King,
at into rest short time endured his reigne.

r within fiue moneths and little more,
mids his Lords into the Counsell-house.

Yée murdred was: what nædes prœcesse more
As I haue said by Brute and Cassius,
If thou wouldst know their dædes dolorous,
Thou mayst at length goe read the Romans
Which hath this matter put in memorie.

Gone is the Golden world of Assyrians,
Of whom King Ninus was first and princi
Gone is the Siluer world of Persians,
The Copper world of Greekes now thrall,
The world of Yron, which was the last of all
Compared to the Romanes in their glore,
Are gone right so, I heare of them no more.

Now is the world of Yron mixt with Cla
As Daniel at length hath done endite:
The great Empires are molten cleane awa
Now is the world of dolour and despite:
I sée nought else but trouble infinite:
Wherefore (my Son) I make it to thée kn
This world I wote is drawing to an end.

Tokens of Dearth, Hunger, and Pestile
With cruell warres both by Sea and Land:
Realme against Realme with mortall viole
Which signifies the last day euen at hand:
Wherefore (my Son) bée in thy faith cons
Raising thyne heart to GOD to cry for g
And mend thy life while thou hast time & s

Of the first spirituall and Papall Monarc

FAther, is there no Prince reignand,
Which hath the world now at comman

had the King of Assyrianes,
rse, Greekes, or the Romanes:
ho hath now most Dominion,
euerie Land and Region?
E. There is no Prince (my Sonne said hée)
hat hath the principall Monarchie,
one the World vniuersall:
lith whole power imperiall:
Alexander or Darius,
as had Cesar Iulius:
or Orient and Occident,
ere all to them obedient.
otwithstanding, I finde one King,
hich into Europe now doth reigne,
hat is the potent Prince of Rome,
mpyring ouer all Christendome.
o whom no Prince may be compare
s Canon Lawes can declare:
l Princes of the Occident,
re to his grace obedient:
or hee hath whole power complete,
oth of the bodie and the spirit.
hich neuer had no Prince before,
cept the mightie King of Glore.
o CHRIST hæ is great Lieuetenand,
holie Peters seat sittand.
o hee is of all kings king,
hich into Europe now doeth reigne.
nd as the Romane Emperours,
auing the world vnder their cures.
ad Princes, Knights, and Champions,
ulers into all Regions Ap-

Vpholding their authoritie,
Vsing Iustice and Policie.
Right so, this potent Pope of Rome,
The soueraigne king of Christendome
Hath into euerie Countrie,
His Princes of great grauitie.
In some Countrie his Cardinals,
In their most precious apparels:
Archbishops. Bishops thou mayst sée,
Defending his authoritie.
With other potent Patriakes:
Colledges full of Cunning Clarkes,
Abbots, and Priors as yée ken,
Mis-rulers of religious men.
Officialls with their Procuratours,
Whose longsome lawes spoyles the poores,
Arch-deanes, and Deanes of dignitie,
Great Doctors of Diuinitie:
Their Chanters, and their Sacristanes
Their Thesaurers, and their Subdeanes
Legions of Priestes Seculars,
Persons, Vicars, Monkes, and Friers
Of diuerse orders manie one,
Which longsome were for to expone:
In sundrie habites as yée ken,
Differing from other christen men:
Faire Ladies of Religion,
Professed in euery Region.
False Yermites fashioned lik the Friers
Proud Parish Clarkes and Pardoners:
Their Grynters and their Chamberlanes,

ith their tempozall Courtisanes,
us all the wozld by Land and Sea,
s sanctitude they doe obey.
t onelie his spirituall Kingdome,
t the great Emperour of Rome:
o Kings of euerie Region,
at day when they receiue the Crown
ey make oath of fidelitie,
defende his authozitie:
ozeouer, with humble reuerence,
ey make to him obedience:
themselues oz Ambassadours,
other oznate Ozatours:
ho doe gaine-stand his Majestie,
s Lawes oz his libertie:
holdes anie opinion,
ntrare his great Dominion,
ther by way of dœdes oz wozds,
e put to death by fire and swozds,
inct Peter styled was Sanctus,
t hée is called Sanctissimus.
s stile at length if thou wouldst knaw
ou must goe looke the Canon Law,
th in the first of Clementine,
s statelie style there may bée séene.
ere thou shalt finde reade if thou can,
w hée is neither GOD noz man.

C. What is hee then by your judgement,

E. (Said hée) mée thinkes him different:
ar from our Soueraigne LORD IESVS,
d to his kinde contrarious:

For CHRIST was naturall GOD e
C. If hee bee neither, what is hee than
E. The Canon Law my Sonne (said h
That question will declare to thee:
It doeth transcend my rude ingyne,
His sanctitude for to define.
Or to shew the authoritie,
Pertaining to his Majestie.
So great a Prince where shalt thou finde,
That spirituallie may loose or binde:
Nor by whom sinnes are forgiuen.
Bee they with his Disciples shriuen,
Whom euer hee bindeth with his might,
They bounden are in GODS sight,
Whom euer hee loose on Earth heere downe,
Are loosed by GOD in his Region:
Als hée is prince of Purgatorie,
Deliuering Soules from paine to glorie.
Of that darke Dungeon without doubt,
Whom euer hée pleases hée takes out.
Our secret sinnes euerie yeare,
Wée must shew to some Priest or Frier,
And take their absolution.
Or else get no remission,
So by thy this was they clearelie ken,
The secrets of all seculare men:
Their secretes wee know not at all,
Thus are wée to them bound and thrall.
What euer their ministers commands,
Must bee obeyed without demands.
Wherefore (my sonne) I say to thée,

is is a marueilous Monarchie:
hich hath power imperiall,
th of the bodie and the soule.
C. Father (said I) declare to mée,
ho did begin this Monarchie?
(Said hee) CHRISTIESVS GOD & Man,
hat Empire gratiouslie began:
ot by fire, noz by the swozd,
ut by the vertue of his wozd.
dleft into his Testament,
any a deuote document:
ith his successozs to bee vsed,
hough many of them bee now abused.
z Peter and Paul, with all the rest
f their Bzethzen made manifest.
he Law of GOD with true intent,
eaching the Olde and New Testament.
hey led their liues in pouertie,
euotion and humilitie.
s did their Master Christ Iesus,
nd were not halfe so glozious:
s their Successozs now in Rome,
mpzzing ouer all Chzistendome,
fter the death of Peter and Paul,
nd Christs true Disciples all:
heir Successours within few years
s at moze length the Stozie beares,
ight cruellie came to the hight.
rom spiritual life to tempozal right.
. Father, ere wee passe farthermoze
hen did begin their tempozall gloze.

E. Sonne (said hee) thou shalt vnderst
Ere euer a Pope got anie Land:
Two and thirtie great Popes of Rome,
Receiu'd the crowne of Parterdome:
Bot not the thræ-folde Diademe:
To weare thræ crowns they thoght great sh
Till Syluister the Confessour.
From Constantine the Emperour:
Receiu'd the Realme of Italie,
Right so of Rome the great Citie:
That was the roote of their riches:
Then sprang the well of wealthinesse,
When that the Pope was made a King.
All Princes bowed at his bidding:
This act wasdone withoutten wære,
From Christs death thræ hundreth yeere,
Then Ladie Sensualitie,
Tooke lodging in that great Citie,
Where shee sensyne hath done remaine,
As their owne Ladie Soueraigne:
Their kings into all Nations,
Made Priestes great foundations,
They thought great merite and honour,
To counterfait the Emperour:
As did Dauid of Scotland King,
The which did found during his Reigne,
Fiftæne Abbayes with tempozall Lands,
Withoutten tiends and offerands:
By whose holie simplicitie,
Yæ left the Crowne in pouertie.

I Now haue I shewne thæ as I can,

w their tempozall Empyze began,
cending vp aye græ by græ,
oue the Emperours Majestie:
when they got among their hands,
f Italie all the Emperours Lands,
ter that into each Countrie,
zang vp their tempozallitie.
ith such great riches, and such rent,
at they gan to bee negligent,
making ministration,
CHRISTS true Congregation:
d toke no moze paine in their pzeaching,
d farre lesse trauell in their teaching,
anging their Spiritualitie,
tempozall Sensualitie.
C. Father, thinke yee that they are sure,
hat their Empyze shall long endure.
E. Appearantlie it may bee kend,
aid hee) their glozie shall haue an end:
meane their tempozall Monarchie,
all turne into humilitie.
zough GODS wozd without debate,
ey shall turne to their first estate:
in Daniels Pzophecie appeares,
ereto shall not bee manie yeares,
beit Christs Faith shall neuer faile,
t moze and moze it shall pzeuaile:
zough CHRISTS true Congregation,
ffers great tribulation.
C. Father (said I) by what reason,
inke yee their Empyze should come downe:

Conf-

Considering their preheminence?
E. (Said hee) For disobedience.
Abusing the Commandement
Which CHRIST left in his Testament:
Using their owne tradition,
Contrare CHRISTS Institution.
For CHRIST in his last Conuention,
The day of his Ascention,
To his Disciples gaue Command.
That they should passe to euerie Land,
To teach and preach with true intent,
His Law and his Commandement.
None other office hee to them gaue,
Hee did not bid them seeke nor craue.
Corpes, presents, nor offerands,
Nor yet Lord-ships, nor temporall Lands.
But now it may bee heard and seene,
Both with thine eares, and thine eene:
How Prelates now in euerie Land,
Take little cure of CHRISTS Command,
Neither into their deedes nor Sawes.
Neglecting their owne Canon Lawes:
Using themselues contrarious,
For the most part to CHRIST IESVS,
CHRIST thought no shame to bee a Pre
And to all people of trueth a Teacher,
A Pope, a Bishop, a Cardinall.
To teach and preach will not bee thrall,
They send forth Friers to teach for them.
Which makes the people mocke them for
CHRIST would not bee a temporall King

ichlie into no Realme to reigne,
ut fled tempozall authozitie,
s in the Scripture thou mayſt ſee:
ll men may know how Popes reignes
n dignitie aboue all Kings.
s well of tempozalitie,
s into ſpiritualitie.
hou mayſt ſée by Experience,
he Popes pzincelie pzeheminence.
n Chzonicles if thou liſt to looke,
ow Carion wzites in his Booke,
notable narration,
he yére of our Saluation,
leuen hundzeth and ſixe and fiftie,
dpe Alexander pzeſumptuouſlie,
hich was the third Pope of that name
redricke the Emperour hée did defame
n Venice that triumphant Towne:
hat noble Emperour he cauſd ly downe
pon his wombe with ſhame and lacke
hen trode his féete vpon his backe:
n token of obeydience:
here hée ſhewes his pzeheminence:
nd cauſed his Cleargie foz to ſing,
heſe wozds hereafter following:
uper Aſpidem, & Baſiliſcum ambulabis,
t conculcabis Leonem & Draconem. That is,
hou ſhalt walke vpon the Adder & ỹ Cocatrice
nd thou ſhalt tread downe the Lyon & Dzagon
Then ſaid the humble Emperour,
doe to Peter this honour:

The Pope answered with words wroth,
Thou shalt mee honour and Peter both.
¶ CHRIST for to shew his humble Spi
Did wash his poore Disciples fæte:
The Popes holinesse I wis,
Will suffer Kings their fæte to kisse,
Birds had their Nests and Tods their Den,
But CHRIST IESVS sauer of men:
In Earth had not a pennie breade,
Wherevpon hee might repose his Head,
Albeit the Popes excellence,
Hath Castles of magnificence,
Abbots Bishops, Cardinals,
Haue pleasant Palaces Royals,
Like Paradice all these pleasant places
Wanting no pleasure of their faces,
Iohn, Andrew, Iames, Peter, nor Paul,
Had few houses among them all.
From time they knew the veritie,
They did contemne all prosperitie.
And were right heartilie content,
Of meate, and drinke, and abilement.
To saue mankind that was forlorne,
CHRIST bare a cruell crown of Thorne
The Pope thræe crownes for the nones,
Of gold powdred with precious stones,
Of gold and siluer, I am sure,
CHRIST IESVS tooke but little cure,
And left not when hee yéelde the Spirit,
To buy himselfe a Winding-shéete.
But his successour good Pope Iohn,

Vhen hee deceased in Auion.
Hæ left behind him a treasure,
Of gold and siluer great measure.
By a just computation,
Well fiue and twentie Million,
As does endite Palmerius,
Read him, and thou shalt finde it thus
CHRISTS Disciples were well knowne,
Through vertue which was to them showne:
But speciallie feruent Charitie,
Great Patience and Humilitie.
The Popes stockes in all Regions,
Are knowne best by their clipped crownes.
CHRIST Yee did honour Matrimonie,
Into the Cane of Galilie:
Where hee by his power Diuine,
Did turne the Water into Wine,
And eke hæ choosed some married men,
To bæ his seruants as yæ ken,
And Peter during all his life.
Hee thought no sinne to haue a wife.
Ye shall not finde in no passage,
Where CHRIST forbiddeth Marriage.
But lawfull for each man to marrie,
Which lackes the gift of Chastitie:
The Pope hath made the contrare Lawes,
In his kingdome, as all men knawes,
None of his Priestes dare marrie wiues,
Vnder the paine euen of their liues.
Though they haue Concubins fiftæne,
Vnto that case they are ouer-sæne.

What Chastitie they kæpe in Rome,
Is well knowne ouer all Christendome,
I CHRIST did shew his obedience,
Unto the Emperours Excellence:
And caused Peter for to pay,
Tribute to Cæsar for them tway,
Paul bids vs bee obedient,
To Kings as the most excellent:
The contrare did Pope Celestine,
When that his sanctitude serene.
Did Crowne Henrie the Emperour,
I thinke hæ did him small honour:
For with his hand hæ did him crowne,
Then with his foote the crowne dange dow
Saying, I haue authoritie,
Men to exalt to dignitie:
And to make Emperours and Kings,
And then depriue them of their Reignes.
Peter by mine opinion,
Did neuer vse such Dominion:
Appearantlie by my iudgement,
This Pope read neuer the New Testame
If hæ had learned at that Lore,
Hæ had refused such vaine glore.
As Barnabas, Peter and Paul,
And right so CHRISTS Disciples all,
The Captaine Cornelius,
When Saint Peter came to his House:
To worship him, fell at his fæte,
But Saint Peter with humble spirit,
Did raise him vp with diligence,

nd did refuse such reuerence:
ight so Saint Iohn the Euangelist,
he Angels fæte hæ would haue kist:
nd hæ refused such honour,
aying, I am but seruitour:
nd eke thy Fellow and thy Brother,
iue gloze to GOD, and to none other.
nd likewise Barnabas and Paul,
uch honour did refuse at all:
n Listra where they wrought great warkes,
he Prestes of Iupiter and his Clarkes,
nd all the people with their aduice,
ould haue made to them sacrifice:
f which they were so discontent,
hat they their cloathing raue and rent,
nd Paul among them rudelie ran,
aying, I am an mortall man,
iue gloze to GOD of kings King.
hat made Heauen, Earth, and euerie thing.
ince Peter and Iohn vaine gloze refused,
ith Popes why should vaine gloze bæ vsed.
eter, Andrew, Iohn, Iames and Paul,
nd CHRISTS true Disciples all:
y GODS word their faith defended,
o burne and scalde they neuer pretended.
he Pope defendes his traditions,
y flaming fire without remissions,
lbeit men breake the Law diuine,
hey are not put to so great pine,
or whoredome nor Idolatrie,
or Incest nor Adulterie.

Or when young Virgines are deflored,
For such things men are not abhorred:
But who that eates flesh into Lent,
Are terriblie put to torment:
And if a Priest happen to marrie,
They doe him banish, curse and warrie,
Though it bée not against the Law
Of GOD, as men may clearelie knaw.
Betwéene these two what difference bæne,
By faithfull folke it may bee seene.
Such Antetheses manie moe.
I might declare, which I let goe.
I may not tarrie to compyle,
Of each order the statelie style.
The sillie Nunes will thinke great shame,
Except they called bée Madame.
The powre Priest thinkes hee gets no right,
Bee hæ not styled like a Knight.
And called Sir before his name:
As Sir Thomas and Sir William.
All Monkes as yée may heare and sée,
Are called Deanes for dignitie:
Albeit his mother milke the Kow,
Yée must bæ called Deane Andrew:
Deane Peter, Deane Paul, Deane Robert,
With Christ they tooke a painfull part.
With double clothing from the colde,
Eating and drinking when they would:
With curious counting in the Quire:
GOD knowes if they buy Heauen full de
My lord Abbot right venerable,

ye marshalled vp-most at the Table:
y lord Bishop right reuerent,
it aboue Earles in Parliament:
nd Cardinalls during their Reignes,
ellowes to Princes and to Kings.
he Pope exalted in honour,
boue the potent Emperour.
he proude Person I thinke truelie,
e leades his life right lustilie:
r why? hee hath none other pyne.
ut taks the Tiends, and spends it syne
ut hee is oblisht by reason,
o preach vnto his Parishon:
hough they lacke Preaching seuentéene yéere,
e will not lacke an pecke of Beare.
me Person hath at his command,
e wanton Wenches of the Land.
s they haue great prerogatiues,
hat they may part aye with their wiues,
ithout deuorce or summoning,
en take another without wedding.
me would thinke it a lustie life,
e when hée list, to change his wife,
d take another of more beautie.
t Seculars lacke that libertie,
e which are bound in Marriage,
t they like Rammes into their rage,
pissed, runs among the Ewes,
long as Nature in them growes:
d eke the Vicare as I trow,
e will not faile to take a Kow.

And vp-moſt-cloath (though Babes them b
From a poore ſillie Husband-man.
When that hee lyeth for to die,
Hauing ſmall children two or thrée:
And hath thrée Kine withouten ma,
The Vicare muſt haue one of tha:
With the gray cloake that happes the bed,
Albeit that hée bee poorelie cled.
And if his wife die on the morne,
Though all the Babes ſhould bee forlorne,
The other Kow hée cléekes away,
With the poore Coate of Kaploch gray.
And if within two yéeres or thrée,
The eldeſt Childe happen to die:
Of the third Kow hée will bee ſure,
When hée hath all then vnder cure.
And Father and [illegible] are dead,
Beg muſt the Ba[illegible] remead.
They holde the Coyps[illegible]e Kirke-ſtyle
And there it muſt [illegible] a whyle:
Till they get ſufficient ſolertie.
For their Church-right and quietie,
Then comes the Lands-lord perforce,
And cléek[illegible] to him an herield Horſe.
Poore Labourers would that Lawes were
Which neuer founded was by Reaſon.
I heard them lay vnder confeſſion,
That Law was brother to oppreſſion.

¶ My Sonne, I haue ſhowne as I can,
How this laſt Monarchie began.
Whoſe great Empyre for to report,
At length the time beene all too ſhort.

A discription of the Court of *Rome*.

Father (said I) what rul kæp they in Rom
Which hath spirituall Dominion,
And Monarchie aboue all Christendome
Shew mée, I make you supplication.

E. My Sonne, would I make true narration
(said he) to Peter and Paul though they succæd
Thinke they proue not that into their dæde.

For Peter, Andrew, and Iohn, were fishers fine
Of men and women to the Christian Faith,
But they haue spred their Net with Hook & Line
On Rents Riches, on Gold and other graith.
Such fishing to neglect they will bee laith:
For why: they haue fished ouer-thwart ỹ strãds
And great part truelie, of all tempozall lands,

With the tenth p[illegible] moueable,
For the vpholding [illegible],
So béene their fishing verie profitable,
On the drie Land, as well as on the Seas,
Their Herrie water they spred ouer all countries
And with their Hose-net daylie draws to Rome
The most fine golde that is in Christendome.

I dare well say, within this fift[illegible] yeare,
Rome hath receiued forth of this Region,
For Buls & benefices, which they buy full dære,
That might full wel haue payed a Kings rãsome
But were I worthie for to weare a Crowne.
Priests should no more our substance so consume
Sending yearelie so great riches to Rome.

Into

Into their tramelt-net they fanged a Fi
More than a Whale, worthie of memorie:
Of whom they had many a daintie dish:
By which they are exalted to great glorie:
That marueillous Monster, called Purgato
Albeit to vs it bee not amiable,
It hath to them bene verie profitable.

Let they that fruitfull fish escape their Ne
For which they haue so great commodities:
A more fat fish I trust they shall not get,
Though they should search out through ỹ Ocean se
Adew the daylie dolorous Dirigies,
Sillie poore Priests may sing with heart ful so
Lacke they that painfull Palace Purgatorie.

Farewell Monkry, with Chanon, Nun, & Frie
Alas, they will bee lighlied in all Lands:
Cowls wil no more be known in church or qui
Let they that fruitfull Fish escapt their hand
I counsell you to bind him fast in bands,
For Peter, Andrew, nor Iohn could neuer get,
So profitable a fish into their Net.

Their Merchandise into all Nations,
As printed Lead, their ware & their Parchmen
Their Pardons and their Dispensations,
They doe excéede some tempo:all Princes Re
In such traffique they are not negligent:
Of Benefice they make good merchandise,
Through Symonie, which they hold little vic

Christ did command Peter to fœde his Shé

nd so hée did fæde them full tenderlie:
t that command they take but little kæpe:
at Christs Shæpe they spoylyed piteouslie.
nd with the Woll they cloath them curiouslie,
ike grædie wolues they take of them their food,
hey eate their flesh & drinke both milk & blood.

oz their office, they serue but little hyze,
hinke such Passours are not wozth to pzyse,
hich cannot guyde their shæpe about the myze
hey are so busie in their Merchandyse,
hough Peter was Porter of Paradyise:
hat pleasant passage craftilie they close,
hrough them right few gets entresse I suppose

Christ Iesus said, as Matthew doeth repozt,
Woe bæ to Scribes, and to Pharisance:
The which dis close of Paradise the po[illegible]:
Of them wee haue the same experience,
To enter there they make small deligence:
They take such cure of tempozall businesse,
Right so from vs they stop the plaine entresse.

The spirituall keyes that Christ to Peter gaue,
Their colour with smoke and rust are faded,
Anerercise they hold them in their neiue:
Of that office they serue to bee degraded,
With GODS wozd, except that they amend it.
Opening ẏ pozt which long time hath bine closed
That we may enter with them, and be rejoyced.

Contrarie to Christs Institution,
To them that dies in habits of a Frier.

Rome

Rome hath them granted full remiſſion,
To paſſe to Heauen ſtraightway without
Which bæne in Scotland vſed many a ye
Is there ſuch vertue in a Friers hood,
I thinke in vaine Chriſt Ieſus ſhed his Bl

Would GOD ỹ Pope who hath prehemi
With aduiſe of his Counſels generall:
That they would make their debtfull dil
That Chriſts Law might bæ kept ouer a
And truelie preached both to great and ſm
And giue to them ſpirituall authoritie,
Which can perfectlie ſhew forth the veritie.

Who cãnot preach, a Prieſt ſhould not be n
As may bee proued by the Law diuine:
And by the C[illegible]n Law they are defamed,
That takes Prieſt-hood, but onelie to that
To all vertue their hearts they ſhould incli
In ſpeciall to preach with true intents,
And miniſter the nœdfull Sacraments.

As for their Monks, their Chanons, and
And luſtie Ladies of Religion: (F
I know not whereto their office effæres,
But men may ſæ their great abuſion:
They are not like, into concluſion,
Neither into their words nor their warkes.
To the Apoſtles, Prophets, nor Patriarkes.

If preſentlie theſe Prelates cannot preach,
Then let each Biſhop haue a Suffragane,
Or Succeſſour, who can the people teach,

heir expenses yeerelie to remaine,
cause the people from their vice refraine,
d when a Prelate happens to decease,
en put a perfect Preacher in his place.

Doe they not so, on them shall lye the Charge,
ining vnable men authoritie:
s who would make a Stir-man to a Barge,
f one blind borne, which can no danger see:
f that shippe drowne, forsoth I for mee,
ho gaue the Stir-man such commission,
hould of the shippe make restitution.

Thee humane Lawes that are contrarious,
nd not conforming to the Law diuine:
hey should expell and hold them odious,
hen they perceiue them co[illegible] no good fine,
nuented but by sensuall mens ingine,
s that Law which forbiddeth marriage,
ausing young Cl[illegible]es burne into Lusts rage.

Full hard it is Chastitie to obserue,
ithout great grace, and obstinence,
nto our flesh aye reigneth till wee sterue,
hat first originall sinne Concupiscence,
hich wee through Adams disobedience,
aue done incure, and shall endure for euer.
ill that our soule and bodie Death disseuer.

herefore made GOD of Marriage the band,
n Paradise (as Scripture doeth record)
n Galilie, right so I vnderstand,
as Marriage honoured by Christ our Lord

Olde Law and New, thereto they doe con
I thinke for mee better that they had slæpe
Than to haue made a Law, and neuer kæp

Tooke not CHRIST IESVS his human
Of a Virgine in Marriage contracted:
And of her flesh clade his Diuinitie:
Why hane they done this blessed bond defe
In their kingdome: would God it were for
That young Prelates might marrie lustie w
And not in sensuall lust to lead their liues.

Did not Christ chose of honest married m
As well as they had kæped Chastitie,
For to bee his Disciples, as yee ken,
As in the Scripture clearelie thou mayst sæ,
They kæped still their wiues with honestie:
As Peter, and his spoused Brethren all,
Obserued Chastitie matrimoniall.

But now appeares the Prophecie of Paul,
How some should rise into the latter age.
That from the true Faith should depart and
And some forbid the bond of Marriage.
Als thou shalt finde into that same passage:
They should commãd from meats for to abst
Which GOD create, his people to sustaine.

But since the Pope our spirituall prince & ki
Yee doeth ouer-sæ such vices manifest,
And in his kingdome suffers for to reigne,
The men by whom the Veritie is suppressit,
Alas, how should wee members bee well vsed,

en thus our ſpirituall Heads are abuſed.

The famous ancient Doctor Auicenne,
yes, when ill Rheume deſcendeth from ỹ head
o the members, genders mœkle paine,
tept there bee made haſtilie remeade:
hen the colde humour doth there from proceéd,
ſinewes it cauſeth Arthritica,
ght ſo into the hands of Chiragra.

Of maladies it genders many moe,
tept men get ſome ſoueraigne preſerue,
in the thighs Sciatica paſsio.
d in the Breſt ſometimes the ſtrong Caterne,
hich cauſeth men right haſtilie to ſterue:
d Podagra right difficle for to cure:
mens fœte, which long time doeth endure.

o to this moſt triumphant Court of Rome,
is ſimilitude I may full well compare:
hich hath bene heirſhip ouer all Chriſtendome
d to the world an euill exemplare,
at ſome time was Lead-ſtarre and Luminar
d the moſt ſapient of ſeate ſanctitude,
d now, alas, bare of beatitude.

Their kingdome may bee called Babylon,
hich ſometime was a bright Ieruſalem,
plainlie meaneth the Apoſtle Iohn.
eir moſt famous Citie hath loſt the fame,
habiters thereof their noble name.
wby: they haue of Saincts the habitacle,
Simon Magus made a Tabernacle.

An horrible baile of euerie kinde of vice
A laithlie Loch of stinking Lecherie,
A cursed Caue corrupt with Couetice.
Bordred about with Pride and Simon
Some say, A Cisterne full of Sodomie.
Whose vyce in speciall if I would decla
It were enough for to perturbe the Aire

Of trueth the whole Christiane Rel
Through them is scandalizde and offend
It cannot faile, but their abusion,
Before the Throne of GOD it is ascen
I dread but doubt, except that they ame
The plagues of Iohns Reuelation,
Shall fall vpon their Generation.

O LORD, which hast the heart of eu
Into thine hand, I make thée supplicati
Conuert that Court, that of thy grace be
They would make generall Reformati
Among themselues in euery Nation:
That they may bée an holie example,
To vs thy poore Laicke common popula

Yungred, alas, for fault of spirtuall
Because from vs is hid the veritie:
O Prince, that shed for vs his precious
Kindle in vs the fire of Charitie:
And saue vs from eternall miserie,
Now labouring in thy Church Militan
That wé may come to thy Church tri

THE FOVRTH BOOKE.

making mention of the death of the *Antichriſt*, of the generall Iudgement, &c.

With an exhortation by *Experience*, to the *Courteour*.

PRudent Father, Experience,
Since you of your beneuolence,
Hath cauſed mee for to conſider,
How worldly pompe & glore bæne ſadder,
By diuerſe Stories miſerable,
Which to rehearſe beene lamentable,
Yet ere wæ paſſe out of this vaile,
I pray you giue mæ your counſell.
What ſhall I doe in time comming,
To haue the glore euerlaſting.

E. My Sonne (ſaid hee) ſet thine in tent,
To kæpe the LORDS Commandement.
And preaſſe thee not to climbe ouer hie,
To no worldly authoritie:
Who in this world doe moſt reſoyce,
Are fardeſt aye from their purpoſe.
Would thou leaue worldlie vanities,
And thinke on foure extreamities,
Which are to come, and that ſhortlie,
Thou wouldſt neuer ſinne wilfullie,
Print theſe foure in thy memorie,
Death, the Yell, and Yeauens glorie.

Andertreame Iudgement generall,
Where thou must render a count of all,
Thou shalt not faile to bee content
Of quiet life and sober Rent:
Considering no man can bee sure,
In Earth one houre for to endure:
So all worldly prosperitie,
Is mixed with great miserie:
Were thou Emperour of Asia,
King of Europe and Africa,
Great Dominator of the Sea,
And though the Heauens did thée obey:
All fishes swimming in the strand,
All Beasts and Fowles at thy command
Concluding thou were king ouer all,
Under the Heauens imperiall.
In that most high authoritie,
Thou shouldst finde least tranquilitie:
Example of King Solomon,
More precious life had neuer none:
Such Riches with so great pleasure,
Had neuer King nor Emperour.
With most profound Intelligence,
And super-excellent sapience.
His pleasant habitations,
Precelled other Nations.
Gardens and Parkes for Harts and Hindes
Stankes with fishes of diuerse kindes,
Most profound Masters of Musike,
That in the world was none them like:
Such treasures of Gold and precious stones,

In Earth had neuer no King at once,
Hæ had seuen hundreth lustie Quœnes:
And thrée hundreth faire lustie Concubines,
In Earth there was nothing pleasand,
Contrarious to his command:
Yet all his great prosperitie,
Hæ thought it vaine and vanitie:
And neuer found repose complæte,
Without affliction of the spirit.
C. Father (said I) it marueils mé,
Hé hauing such prosperitie:
With so great riches aboue measure,
For hæ had infinite pleasure,
E. My Sonne (said hæ) if thou would know
The veritie I shall thæ show:
There is no worldly thing at all,
May satisfie a mans saull.
For it is so insatiable,
That Heauen and Earth may not bé able,
A soule alone for to content,
Till it sæ GOD Omnipotent:
Was neuer none, nor neuer shall bée
Satiate, that sight till that hæ sæ,
Wherefore (my Sonne) set not thy cure
In Earth, where nothing can bæ sure.
Except the death alanerlie,
Which followes man continuallie:
Therefore (my Sonne) remember thæ,
Within short time that thou must die.
Not knowing when, how, or what place,
But as it pleaseth the King of grace.

OF DEATH.

OF miseries most miserable,
Is Death, and most abhominable
That dreadfull Dragon with his
Aye readie for to pierce the heart
Of euerie Creature on liue,
Contrare whose strength may no man striue
Of dolent Death this sore sentence,
Was giuen through disobedience:
Of our Parents, alas, therefore,
As I haue done declare before.
Now they and their posteritie,
Were all condemned for to die:
Albeit the flesh to Death bee thrall,
GOD hath the soule made immortall
And so of his benignitie,
Hath mixt his Iustice with Mercie,
Therefore call to rememberance,
Of this false world the variance.
How wee like Pilgrimes Euen and Morn
Are trauelling through this vaile of sorrow
Sometime in vaine Prosperitie.
And some time in great miserie.
Sometime in blisse sometime in baile,
Sometime right sicke, and sometime haile
Sometime full rich, and sometime pore,
Wherefore (my Sonne) take little cure.
Neither of great Prosperitie,
Nor yet yet of greater Miserie.
But pleasant life, and hard mischance,

onder them both in one Ballance:
onsidering none other authoritie,
iches, Wisedome, nor Dignitie.
mpyre of Realmes, Beautie nor Strength,
ay not one day our liues length.
ince wee are sure that wee must die,
arewell all vaine Felicitie:
reatlie it doeth perturbe my minde,
f dolent Death the diuerse kind.
hough Death to euerie man resortes,
et strikes hee into sundrie sortes,
ome by hote Feuers violence,
ome by contagious pestilence,
ome by Justice execution,
æne put to death without remission,
ome hanged, some doe lose their heads
ome burnt, some sodden into Leads,
nd some for their vnlawfull actes:
e rent and reauen on the Ractes:
ome are desolued by poyson:
ome on the night are murdred downe.
oms falles into phrenesie,
ome dies into Hydropesie.
nd other strange infirmities,
herein many a thousand dies,
hich humane Nature doeth abhorre,
s in the Gut, Grauell and Gore:
ome in the Flure and Feuer quartans
at aye the houre of death is vncertains
ome are dissolued suddenlie,
e Catharre or Apoplexie.

Some doe destroy their selfe also,
As Hanniball and wise Cato.
By Thunder, death doth some consume,
As hee did the third King of Rome,
Called Tullus Hostilius.
As writeth great Valerius,
For hee and his household at once.
Were burnt by thunder flesh and bones
Some dies by extreame excesse:
Of Joy, as Valere doeth expresse:
Some by extreame Melancholie,
Will die but other maladie:
In Chronicles thou mayst well ken,
How manie hundreth thousand men,
Are slaine, since first the world began,
In Battell, and how manie a man:
Upon the Seas doe lose their liues,
When ships vpon the Rockes riues.
Though some dies naturally through age
Far moe dies raving in a rage,
Happie is hee the which hath space,
At his last houre to cry for grace:
Albeit Death bee abominable,
I thinke it should bee comfortable:
To them of the faithfull number.
For they depart from care and cumber.
From trouble, trauell, sturt, and strife,
To joy and euerlasting life:
Polidorus Virgilius,
To that effect hee writeth thus.
In Thrace when any Child was borne,

eir kin and friends was them before
ith dolent lamentation,
the great tribulation,
lamitie, cumber, and cure,
at they in Earth are to endure:
t at their death and burying,
ey make great joye and banqueting:
at haue past from miserie,
rest and great felicitie:
nce Death bæne finall conclusion,
hat auailes worldlie prouision?
hen wisedome may not contramand,
strength that stour may not gainstand,
n thousand Milions of treasure,
ay not prolong thy life one houre:
er whose dolent departing,
y spirit shall but tarrying:
raight way to Joy inestimable,
to strong paine intollerable:
y vile corrupted Carion,
hall turne to putrifaction:
nd so remaine in powder small,
ntill the Judgement generall.

A short description of the *Antichrist.*

Aid I, Father, I heare men men say,
That there shall rise before that day,
Which yæ call generall Judgement,
A wicked man from Sathan sent.
nd contrarie the Law of CHRIST,
alled the cruell Antichrist.

And some sayes, that mischieuous man,
Discend shall of the Tribe of Dan:
And should bee borne in Babylon,
The which deceiue shall many one.
Infidles shall of euery Airt,
With that false prophet take a part.
And how Enoch and Elias,
Shall preach against that false Messias
But finallie his false doctrine,
And hee shall bee put to ruine:
But neither by the fire nor Sword,
But by the vertue of GODS word,
And if this bee of veritie,
This sooth, I pray you shew to mee.
E. My son (said he) as writeth Iohn
There shall not bee a man alone,
Hauing that name in speciall,
But Antichrist in generall,
Haue beene and now are manie one,
And right so in the time of Iohn.
Were Antichrist as himselfe sayes,
And presentlie now in these dayes:
Are right many withoutten doubt,
Were their false lawes well sought out
Who was a greater Antichrist,
And more contrarious to CHRIST,
Than the false prophet Mahomet,
Which his curst lawes made so swete:
In Turkie yet they are obserued,
Wherthrough the hell he hath deserued,
All Turkie, Saracenes, and Iewes.

That in the Son of GOD not trewes,
Are Antichrists, I thæ declare,
Because to CHRIST they are contrare
Daniel sayes in his Prophecies,
That after these great Monarchies:
Shall rise a marueilous potent King,
Which with a shameleſſe face shall ring
Slightie and wise in darke speakings,
And prosper in all pleasant things,
Through his falshood and craftinesse,
Hæ shall flow into wealthinesse,
The godly people hæ shall noy,
By cruell death, and them destroy,
The King of kings shall him gainstand
Then bee destroyed withoutten hand:
Paul sayes, before the Lords comming,
That there shall bee a departing:
And that man of iniquitie,
To all men hæ shall opened bée.
Which shall sit on the holie seate,
Contrarie GOD to make debate:
But that sonne of perdition,
Shall bee put to confusion:
By power of the holie Spirit,
When hee his time hath done complæte
Belæue not that in time comming,
A greater Antichrist shall reigne.
Than there hath beene and presentlie,
Are now as Clarkes can espye:
Therefore my will is that thou knaw
What euer they bee that make the Law

Though

Though they bee called Chriſtian men,
By naturall reaſon thou mayſt ken.
Bée they neuer of ſo great valour,
Pope, Cardinall, King or Emperour:
Extolling their traditions,
Aboue CHRISTS Inſtitutions,
Making Lawes contrare to CHRIST,
Hée is a verie Antichriſt:
And who doth fortifie or defend,
Such Law, I make it to thée kend.
Bée hée a Pope, Emperour, King or Quéene;
Great ſorrow ſhall on them bee ſéene,
At CRHISTS extreame Iudgement,
Except in time they doe repent.

A ſhort remembrance of the moſt terrible day of Iudgement.

FAther (ſaid I) with your licence,
Since you haue ſuch experience.
Yet one thing at you would I ſpeare,
When ſhall this dreadfull day appeare
Which you call Iudgement generall,
What things before that day ſhall fall:
Where ſhall appeare that dreadfull Iudge,
Or how may faulters get refuge?
E. (Said hée) as to thy firſt queſtion,
I can make no ſolution:
Wherefore perturbe not thine intent,
To know the day, houre, or moment,
To GOD alone the day is knowne,
Which neuer was to Angel ſhowne.

beit by diuerse conjectures,
d principall expositours:
f Daniel and his prophecie,
d by the sentence of Elie.
hich haue declared as they can.
w long it is since the world began:
nd for to shew haue done their cure:
w long they trust it shall endure.
nd eke how many ages beene,
s in their workes may bée séene.
ut to declare those questions:
here are diuerse opinions:
ome writers haue the world diuided,
n fire ages as beene decided.
nto Falsciculus temporum,
nd Chronica Chronicorum.
nd by the sentence of Elie,
he world deuided is in three.
s cunning Master Carion,
ath made plaine exposition.
ow Elie sayes withoutten wéeres,
he world shall last fire thousand yéeres
f whom I follow the sentence,
nd let the other bookes goe hence.
rom the creation of Adam,
wo thousand yeeres to Abraham:
rom Abraham by this narration,
o CHRIST his Incarnation,
ight so hath bene two thousand yéeres
s by their prophecie appeares:
rom Christ as they make to vs kend,

Two thousand yéeres to the worlds end:
Of which are by-gones as I wéene,
A thousand, fiue hundreth, ten and thirtéene,
And so remaines to come but weere,
Three hundreth, three score, and eightéene ye
And then the LORD Omnipotent.
Should come to his great Iudgement,
CHRIST sayes the time shall bee made sh
As Matthew plainlie doeth report.
That for the worlds iniquitie,
The latter time shall shortned bée:
For pleasure of the chosen number,
That they may passe from care and cumber,
So by this compt it may bee kend,
The world is drawing neare an end.
For Legions are come no doubt,
Of Antichrists were they sought out.
And manie tokens doe appeare,
As after shortlie thou shalt heare:
How that Saint Ierome doth endite
That hée hath read in Hebrew writee,
Of fiftéene signes in speciall,
Before that Iudgement generall.
Of some of them I take no cure:
Which I finde not in the Scripture.
A part of them though I declare,
First I will to the Scripture fare.
CHRIST sayes before that day of Dome,
There shall bee signes of Sunne and Mone:
The Sunne shall hide his Beames bright,
So that the Mone shall giue no light.

The glistring Starres by mens judgement,
Shall fall forth of the Firmament.
¶ Of these signes, ere wee farther gone,
Some mortall sense wée will expone.
As cunning Clarkes haue oft declarde,
And haue the Sunne and Mone comparde,
The Sunne to the state spirituall,
The Mone to Princes temporall.
Right so the Starre they doe compare,
To Laicke common populare.
The Mone and Starres haue no light,
But the Reflexe of Phœbus bright,
So when the Sunne of light is darke,
The Mone and Starres must néedes bée marke.
Right so when Pastors spiritualls,
Popes, Bishops, and Cardinalls.
In their beginning shewde great light,
The temporall State was ruled right:
But now, alas, it is not so,
Their shining Lampes beene agoe:
Their radious beames are turnde to rácke,
For now in Earth nothing they sécke:
Except Riches and Dignitie,
Following their sensualitie.
Many Prelates are now reignand,
The which no more doe understand.
What doeth pertaine to their office,
Than they can kindle fire with yce.
Woe bee to Popes, I say for mæ,
That suffer such enormitie.
That ignorant worldlie Creatures,

Shewth

Should in the Church haue anie cures:
No maruell though the people slide,
When they haue blind men to their guide:
For a Prelate that cannot preach,
Nor GODS Law to people teach,
Esay compares them in his warke,
To a dumbe Dogge that cannot barke.
And Christ him calleth in his griefe,
Moũ like a Murtherer or a Thiefe:
The cunning Doctor Augustine,
To Wolues and Deuiles doeth them define.
The Canon Law doth him defame,
That of Prelates beares the name.
And will not preach the diuine Lawes,
As the Decræs plainly shawes.
But those that haue authoritie.
To prouide spirituall dignitie,
Might, if they pleased to take paine,
Cause them light all their Lampes againe.
But ewer, alas, that is not done,
So darkened bene both Sunne and Mone:
Were Kings liues well declared.
The which are to the Mone compared:
Men might consider their estate,
From Charitie degenerate:
I thinke they should thinke mékle shame,
Of CHRIST for to take their surname:
They liue not like to Christians,
But more like Turkes and Paganes,
Turke contrare Turkes makes little wére
But Christian Princes takes no feare.

Which should agree as brother with brother,
But now each one dings downe another:
I know none reasonable cause wherefore,
Except Pride, Couetice, and Vaine-glore,
The Emperour moues his Ordinance,
Contrare the potent King of France.
And France right so with great rigour,
Contrare his Friend the Emperour:
And right so France against England,
England also against Scotland.
And eke the Scots with all their might,
Doe fight for to defend their right.
Betweene the Realmes of Albione,
Where battels haue beene manie one,
Can bee made no affinitie:
So yet no consanguinitie.
For by no way they can consider,
That they may haue long peace together:
And dread these warres make no ending,
Till they bee both vnder one King:
Though Christ the Soueraigne King of Grace,
Left in his Testament Loue and Peace:
Our Kings from warre will not refraine,
Till there bee manie a thousand slaine.
Great damnage made by Sea and Land,
As all the world may vnderstand.

C. Father, I thinke that temporall Kings,
May fight for to defende their Reignes:.
For I haue seene the spirituall state,
Make warre, their Rights for to debate,
I saw Pope Iulius manfullie.

Passe

Passe to the fielde triumphantlie:
With a right awfull ordinance,
Contrare Lowis the King of France,
And for to doe him more despite,
Hée did his Region interdite.
E. My Sonne (said hée) as I suppose,
That belonges well to our purpose.
How Sun and Moone are both denude,
Of light, as Clarkes doe conclude,
Comparing them as you heard tell,
To spirituall state and temporall.
And common people haue despared,
Which to the Stars haue bene compared
Laicke people follow aye their heads,
And speciallie into their deads.
The most part of Religion,
Bene turned to abusion:
What doe auaile religious wédes,
When they are contrare to their deeds?
What holinesse there is within,
A Wolfe clad in a Wedders skin?
So by these tokens doeth appeare,
The day of Judgement draweth neare.
¶ Now let vs leaue this mortall sence
Procéding to our purpose hence:
And of this matter speake no more,
Beginning where wee left before.
The Scripture sayes, after these signes
Shalbe seene many marueilous things,
Then shall rise tribulations,
In Earth, and great mutations:

As well heere vnder, as aboue,
When vertues of the Yeauens shall moue:
Such cruell warres shall bee ere than:
Was neuer since the world began:
The which shall cause great indigence,
As Dearth, Hunger, and Pestilence:
The horrible sounds of the Sea,
The people shall perturbe and flée.
Ierome sayes, it shall rise on hight,
Aboue the Mountaines, by mens sight:
But it shall not spread ouer the Land,
But like a wall shall straight vp-stand:
Then settle downe againe so low
That no men shall the water know,
Great Whailes shall rumish, rowt and raire,
Whose sound redound shall in the Aire:
All fish and monsters marueilous,
Shall cry with sounds odious:
That men shall wither on the Eird,
And wæping warie shall their weird:
With loud, alas, and well away,
That euer they liued to sée that day.
And speciallie those that dwelling bée,
Upon the Coastes of the Sea.
Right so as Ieremie concludes,
Shall bee sæne ferlies on the Floodes,
The Sea with mouing marueilous,
Shall burne with flames furious.
Right so shall burne Fountaines and Flood,
And Yerbes and Træs shall swætes like blood,
Fowles fall forth out of the Aire,

Wilde beaſtes to the Plaine repaire:
And in their manner make their mone,
Howling with manie grieſlie grone:
The bodies of the dead Creatures,
Appeare ſhall on their Sepultures:
Then ſhall both Men, Women, and Bairns
Come crying forth of darke Cauernes.
Where they for dread were hid before,
With ſigh, and ſob, and heartes full ſore.
Wandring about as they were wood,
Effamiſhed for fault of foode:
None may make other comforting,
But double griefe and lamenting:
What may they doe but weepe and wonder,
When they ſée Rockes ſhake in ſunder:
Through trembling of the Earth and quaking
Of ſorrow then ſhall bée no ſlaking.
They that are liuing in thoſe dayes,
May tell of terrible Effrayes:
Then Riches, Rents, and great treaſure,
That time may doe them ſmall pleaſure:
But when ſuch wonders doe appeare,
Men may bée ſure that day drawes neare.
The juſt men ſhall paſſe to the Glore,
Unjuſt to paine for euermore.
C. Father (ſaid I) wée daylie read,
An Article into our Créede.
Saying, CHRIST Omnipotent,
Into that generall Judgement:
Shall judge both quicke and dead alſo,
Wherefore declare mée ere I goe,

If there shall anie Man or Wife,
That day bee founden vpon life:
E. (Said hee) as to that question,
I shall make some solution.
The Scripture plainlie doeth expone:
When all tokens are come and gone,
Yet many an hundreth thousand men,
That selfe-same day shall bee liuand,
Albeit there shall no Creature,
Neither of day nor houre bee sure.
For CHRIST shall come so suddenlie,
That no man shall the time espy.
As it was in the time of Noy,
When GOD did all the World destroy.
Some on the fielde shall bee labouring,
Some in the Temple marrying:
Some before Judges making pley,
And some men sailing on the Sea:
Those that bee on the fielde going,
Shall not returne to their Ludging:
Who beene vpon the house aboue,
Shall not haue leasure to remoue.
Two shall bee in the Mill grinding,
Which shall bee taken without warning,
The one to euerlasting Glore,
The other lost for euermore.
Two shall bee lying in one bed,
The one to pleasure shall bee led:
The other shall bee left alone,
Weeping with many grieuous grone:
And so, my sonne, thou mayst well trow,

The World shall bée as it is now:
The people vsing businesse,
As holinesse Scripture doeth expresse.
Since no man knowes the houre nor day,
The Scripture bids vs watch and pray:
And for our sinnes bée penitent,
As CHRIST would come incontinent.

The manner how CHRIST shall com to his Iudgement.

WHen all tokens are brought to end,
Then shall the Son of GOD desce
As fire-flaught hastilie glancing,
Descend shall that heauenlie King
As Phœbus in the Orient,
Lightneth in haste the Occident,
So pleasantlie hée shall appeare.
Among the heauenlie cloudes cleare.
With great power and Majestie,
Aboue the Countrie of Iudie:
As Clarkes haue concluded haile,
Direct aboue the lustie Valle
Of Iosaphat, and Mount Oliuet,
All Prophecie there shall bée compléte:
The Angels of the Orders nine,
Enuyron shall the Throne diuine:
With humble consolation,
Making him ministration.
In his presence there shall bee borne.
The signe of Crosse, and crowne of Thorne
Pillar, and Nailes, Scourges and Speare

Aith euerie thing that did him deare,
The time of his grim passion:
nd for our consolation:
ppeare shall in his hands and fæte,
nd in his side the print complæte,
f his fiue wounds precious,
hinning like Rubies radious:
o Reprobates confusion,
nd for finall conclusion:
æ sitting in his Tribunall,
Aith great power imperiall:
Then shall an Angel blow a blast,
Which shall make all the world agast,
Aith hideous voyce and behement.
ise vp dead folke come to Iudgement
Aith that all reasonable Creature,
That euer was formed by Nature:
hall suddenlie rise vp at once,
onioynde with Soule, Flesh, Blood and bones:
That terrible Trumpet I heare tell,
xs heard in Yeauen, in Earth, and Yell,
hose that were drowned in the Sey,
That boasteous blast they shall obey.
Where euer the bodie buried was,
ll shall bæ found into that place:
ngels shall passe in the foure Airtes,
f Earth, and bring them from all partes,
nd with an instant diligence,
resent them to his Excellence:
aint Ierome thought continuallie,
n this Iudgement so ardentlie.

Hée said, Whether I eate or drinke,
Or wake, or slæpe, forsooth I thinke,
That terrible Trumpet like a Bell,
So quicklie in mine eares doth knell,
As instantlie as it were present,
Rise vp dead folke, come to Iudgement
If Saint Ierome tooke such a fray,
Alas, what shall wee sinners say.
All those that shall bee found on liue,
Then shall immortall bée beliue:
And in the twinkling of an eye:
With fire they shall translated bée,
And neuer for to die againe,
As diuine Scripture sheweth plaine.
As readie both for paine and glore,
As they which died long time before,
The Scripture sayes they shall appeare
In age of thrée and thirtie yeare,
Whether they die young or olde,
Whose great number may not bee tolde:
That day shall not bée miss one man,
Which was borne since the world began
The Angel shall them separate,
As heard the Shæpe doth from the goate
And those that bée of Beliels band.
Trembling vpon the Earth shall stand,
On the left hand of that great Iudge:
But esperance to get refuge:
But those that are predestinate,
Shall from the Earth bée eleuate:
And that most happie companie,

hall ozdzed bee triumphantlie.
t the right Vand of CHRIST our King,
igh in the Aire with loud louing.
ull glozioustie there shall compeare,
oze bzight that Phœbus in his Spheare,
he Virgine Marie Quéene of quœnes,
aith many a thousand of Virgines:
he Fathers of the olde Testament,
hich were to GOD obedient,
ather Adam shall them conuoy,
aith Abel, Seth, Enoch, and Noy,
braham, with all his faithfull warkes,
aith all the pzudent Patriarkes,
ohn the Baptist shall there compeare,
he pzincipall and last Messenger.
hich came but halfe a yéere befoze,
he comming of that King of Gloze.
oses and Esayas honourable,
aith all true Pzophets venerable.
auid with all the faithfull Kings,
hich vertuoustie did rule their Reignes.
he noble Chiftane Iosue,
aith gentle Iudas Maccabe,
aith manie a noble Champion,
hich in their time with great renowne,
anfullie to their liues end,
he Law of GOD they did defend.
aith Eue that day shall bee pzesent,
he Ladies of the Olde Testament.
eboir, Adams Daughter deare,
aith foure lustie Ladies cleare.

Which kept were in the Arke with Noy.
Sara and Keturah with joye.
The which to Abraham wiues bæne,
With good Rebecca there shall bæ sæne,
The prudent wiues of Israel,
Good Leah, and the faire Rechel.
With Iudeth, Hester, and Susanna,
And the right sapient Quæne Saba.
There shall compeare Peter and Paul,
With CHRISTS Disciples all.
Laurence and Steuen with their blest band,
Of Martyres moe than ten thousand:
Gregorie, Ambrose, and Augustine,
With Confessours a triumphant trine:
With Saint Francis and Benedicke,
Saint Bernard, and Saint Dominicke:
With small number of Monkes and Friers,
Of Carmelits and Cordeliers:
That for the loue of CHRIST onelie,
Renounc'de the world vnfainedlie:
With Elizabeth and Anna,
All good wiues shall compeare that day:
The blest and holie Magdalene,
That day before her Soueraigne,
Right pleasantlie hæ shall present,
All sinners that were penitent.
Which of their guilt hære asked grace,
In Heauen with her shall haue a place:
But woe bæs to that bailefull band,
Which shall stand low at his left hand,
Woe then to Kings and Emperours,

That were vnrighteous Conquerours,
For their glore and particulare good,
Cauſde ſhed ſo mœkle ſak-leſſe blood:
Both Scepter, Crowne and Robe Royall,
That day they ſhall make count of all.
And for their cruell tyrannie,
Shall punisht bee perpetuallie.
Ye Lords and Barrens more and leſſe,
That your pore Tennands did oppreſſe,
By great Girſumme and double Haile,
More than your Lands were auaile.
With ſore exorbitant carriage,
With Merchets of their marriage.
Tormented both in peace and weere,
With burdens more than they can beare,
Sæ they haue vayed to you their Maill,
And to the Preſt the Teinds haill:
And when the Land againe is ſowne,
What reſts behind, I would were knowne:
I truſt, they and their pore houſe-hold,
May tell of much hunger and cold:
Except yæ haue of them pittie,
I dread yæ ſhall get no mercie:
That day when CHRIST Omnipotent,
Comes to his generall Judgement.
Woe bee to publicke oppreſſours,
To tyrants, and to tranſgreſſours,
To Murtherers, and common Thieues:
That did not mend their great miſchieues:
Fornicators, and Uſurers.
Common publicke Adulterers:

All

All peruerſe wicked Heretickes:
All falſe deceitfull Shiſmatickes.
All ſhall bee preſent in that place,
With many lamentable, alace.
The curſt Cain that neuer was good,
With all ſhedders of ſakeleſſe blood.
Nimrod the founder of Babylon,
With falſe Idolaters manie one:
Ninus the King of Aſſyria,
With great dule ſhal compeare that day
Which firſt inuented Imagerie,
Where through came great Idolatrie,
For making of that Image Bell,
That day his hyre ſhall bee in Hell,
That great oppreſſour Pharao,
That tyrant Emperour Nero,
Shal with them curſt king Herod bring
With many other carefull King:
The cruell King Antiochus,
With the moſt furious Olofernus,
Great oppreſſours of Iſrael,
That day their hyre ſhall bee in Hell,
With Iudas ſhall compeare a Clan,
Of falſe Traitours to GOD and man.
Theirs ſhall compeare of euerie Land,
With Ponce Pilate a bailefull band.
Of tompozall and ſpirituall States,
Falſe Judges, with their Aduocates:
There ſhall our Senyeours of the Seſſion,
Of all their faultes make cleare confeſſion:
There ſhall bee ſéene the fraudfull failyies,

aith Shyreffes, Proueſt, and of Bailyies:
ficials with their Conſiſtorie Clarkes,
hall make count of their wrongous warkes,
ey and their peruerſe Procutours,
ppreſſours both of rich and powres,
rough Dilators full of falſe deceit,
hich many one cauſoe beg their meate,
reat dowle that day to Iudges beene.
hat comes not with their Conſcience cleane,
hat day ſhall paſſe by peremptours,
ithout Cautell, or Dilatours.
o duplicandum nor triplicandum,
t ſhortlie paſſe to ſententiandum,
ithout continuations,
r any appellations:
hat ſentence ſhall not bee retreated,
or with no man of Law debated,
e Labourers of Sea and Lands,
erfect Craftiſman, and rich Merchands,
aue your deceits and craftie wyles,
hich ſillie ſimple folke begyles:
ake recompenſe heare as yée may,
membring on this dreadfull day.
ith Mahomet ſhall compeare no doubt,
f Antichriſts an hideous rout.
iſhop Annas and Cajaphas,
ith them in companie ſhall paſſe,
he Scribes and falſe Phariſiance:
hich wrought on Chriſt great violence:
ith manie a Turke and Saracens,
ith great ſorrow there ſhall bee ſéene.

Popes

Popes with their traditions,
Contrare CHRISTS Institutions.
With manie a Cowle and clipped Crowne,
Which CHRISTS Lawes hath beaten dowe
And would not suffer for to preach
The Veritie, nor the people teach.
But Laicke men put to great torment,
Which vsed Christ his Testament.
All Kings and Quænes there shall bee kend,
The which such Lawes did defende.
To that Court shall come many one,
Of the blacke Byke of Babylon.
The innocent blood that day shall cry,
A loude vengeance full pittiouslie.
On those cruell bloodie Butchours,
Of Martyres, Prophets, and Preachours:
Some with the Fire, some with the Sword,
Which plainlie preached GOD his word:
That day they shall rewarded bee,
Conforme to their iniquitie.
The Sodomites and Gomorrhance,
On whom GOD wrought so great venge
With Choar, Dathan, and Abirone,
With their assistance manie one,
The holie Scripture will thæ tell,
How they sanke downe all to the Yell,
With Simon Magus shall resorte,
Of proude Priestes a shamefull sort,
The selfe-same day there shall bæ sæne,
Manie a cruell carefull Quæne.
Quæne Semirames King Ninus wife,

yger full of sturt and strife:
ogether with Quæne Iezabell:
hich was couetous and cruell.
e false deceitfull Dalila,
ith cruell Quæne Clytemnestra:
e which did murtheer in the night,
gamemnou both wise and wight:
he which was her soueraigne Lord,
Greeke stories doe record:
ith cruell Quænes manie one,
hich long-some were for to expone.
¶ Yæ wanton Ladies and Burgesse wiues,
hat now for sidest tailes striues,
lapping the filth among your fæte,
aising the dust into the stræte,
hat day for all your pompe and pride
our tailes shall not your hippes hide,
hese vanities yæ shall repent,
nlesse that yee bee penitent.
ith Pithonissa I heare tell,
hich raised the spirit of Samuel.
hat day with her there shall resort,
f ranke Witches a sorrowfull sort:
rought from all partes manie a myle,
rom Sauoy, Athole, and Argyle,
nd from the Rhynds of Galloway,
ith a wofull wail-away.
æ Brethren of Religion,
n time leane your abusion.
ith which yæ haue the world abused,
r yæ that day shall bee refused.

I speake to you all generall,
Not to one order speciall,
That day all Creatures shall ken,
If yée were Saincles or worldlie men:
Or if yée tooke the Chapelrie,
That yée might liue more pleasantlie,
And get good large portion,
Or for a godlie deuotion:
That day your fained Sanctitudes,
Shall not bee knowne by your hoodes,
Your superstitious Ceremonies,
Participate with Idolatries.
Cord, cutted shoes, nor clipped heads,
That day shall stand you in no stead:
For Cowles blacke gray, nor begarde,
Yée shall that day get no reward.
Your politye paited flatterie,
Your dissimulate hypocrisie.
That day they shall bee clearelie knowne
When they shall reape, as they haue sowne
Therefore in time bee penitent,
Or elsethat day yée shall bee shent.
I pray you heartfullie as I may,
Remember on that dreadfull day.
Yée Abbot, Prior, or Pryoresse,
Consider what yée doe confesse.
And how that your promotion,
Was nothing for Deuotion.
But to obtaine the Abbacie,
Yée made your vow of Chastitie,
Of Pouertie and Obedience,

herefore remord your Conscience,
w these three vowes beene obserued,
o what reward yee haue deserued:
herefore repent while yee haue space:
ee GOD is liberall of his grace.
. Father (said I) declare to me,
here shall our Prelates ordered bee:
ich are now in the world liuand,
th whom shall come that spirituall band.
E. (Said hee.) As Saint Bernard describes,
xcept that they amend their liues:
leaue their wanton vicious warkes,
with the Prophets or Patriarkes:
with the Martyres and Confessours,
Which to CHRIST were true Preachours,
eir Predecessours Peter and Paul,
hat day will them misknow at all,
hall they not I say for me,
th the Apostles ordred bee.
t they shall dwell on the Border
y, where there shall bee none order:
ng the Flood of Phlegeton,
the Brayes of Acheron
ng on Charon; I conclude,
erie them ouer that furious flode:
eternall confusion,
cept they leaue their abusion.
st these Prelates more and lesse,
make cleare count of their Riches.
at dreadfull day with hearts full sore,
what seruice they did therefore.

The princelie pompe or apparell,
Of Pope, Bishop, or Cardinall:
Their royall Rents and Dignitie,
That day shall not regarded bee.
There shall no tailes, as I heare say,
Of Bishops bee borne vp that day.
Come they not with their Conscience cle
On them great sorrow shall bee scene.
Except that they their liues amend
In time, and so I make an end.

The manner how Christ shall giue his sen

WHen all these Congregations,
Are brought out of all Nations
Which shall bee without all processe,
Though I haue made so long digresse,
For in the twinkling of an eye,
All mankind shall presented bee.
Before that Kings Excellence,
When shortlie shall hee giue sentence:
First saying to that blessed Band,
Which bees ordred at His right Hand.
Come with my Fathers Bannision,
And receiue your Possession.
Which was for you preordinate,
Before the world was first create:
When I was hungrie, yee mee fed,
When I was naked, yee mee cled:
Oft-times yee gaue mee harberie,
And gaue mee drinke when I was dry:
And visite mee with minds meeke,
When I was prisoner and sicke.

In all such such tribulation,
Yée gaue mée consolation.
Then shall they say, O potent King,
When saw wee thée desire such thing?
Wée neuer saw thine Excellence,
Subdued to such indigence:
Yet (shall hée say) I you assure,
When euer yée did receiue the poore,
And for my sake made them supplie,
That gift doubtlesse yée gaue to mée.
Therefore shall now begin your Glore,
Which shall endure for euermore,
Then shall hée looke on his left hand,
And say vnto the bailfull Band:
Passe with my malediction,
To eternall affliction,
In companie with Fiends fell,
In euerlasting fire of Hell:
When I stood naked at your gate,
Hungrie and thirstie, cold and wet:
Right fœble, sicke, and like to die,
I neuer gote of you supplie:
And when I lay in prison strong,
For you I might haue lyen full long.
Without your Consolation,
Or any Suppostation.
Trembling for dread then shall they say,
With many hideous harme-say:
Alas good LORD when saw wée thée,
Subject to such necessitie:
When saw wée thée come to our doore,

Hungrie, and thirstie, naked, and poore
When saw wee thee in prison lye:
Or thee refused harberie?
Then shall that most precellent King,
To those wretches make answering:
That time when yee refused the poore,
Which needfull cryed at your doore.
And of your superfluitie,
For my sake made them no supplie:
Refusing them, yee mee refused,
With wretchednesse so ye were abused
Therefore yee shall haue to your hyre,
The euerlasting burning fyre.
Without grace, peace, or comforting,
Then shall they cry full sore weeping,
That wee were made, alas, good Lord,
Alas, is there no misericord?
But thus withoutten hope of grace,
Tyne presence of that pleasant Face.
Alas, for vsit had beene good,
Wee had beene smored in our cod:
Then with a reare the Earth shall riue
And swallow them both man & wiue.
Then shall these creatures forlorne,
Warie the houre that they were borne
With many an hideous cry and yell,
From time they feele the flames fell,
Upon their tender bodies byte,
Whose torment shall bee infinite:
The Earth shall close, and from their sight,
Shall taken bee all kind of Light.

here shall bee howling and weeping,
ithoutten hope of comforting:
n that inestimable paine,
ternallie they shall remaine,
urning in furious flames red,
uer dying, but neuer dead:
hat the small minute of an houre,
o them shall bee so great doloure:
hey shall think they haue done remaine
thousand yeeres into that paine:
las, I tremble to heare tell,
hat terrible tormenting of Hell,
hat painfull pit who can deplore,
hich must endure for euermore?
hen shall these glorified Creatures,
ith mirth and infinite pleasures.
onuoyed with joye Angelicall,
alle to the Heauens imperiall,
ith CHRIST IESVS our Soueraigne King,
n glore euerlastinglie to reigne,
f man which palleth the engine:
he thousand part for to define,
lanerlie to the least pleasure,
reordinate for one Creature.
hen shall a fire as Clarkes faine,
ake all the Hilles and Vallies plaine:
rom earth vp to the heauens Empyre,
l bees renewed by that fire:
urging all things materiall,
nder the Heauens imperiall,
oth Earth, and Water, Fire, and Aire

Shall bée moze perfect made and faire,
The which before had mired bœne,
Shall then bee purifide and made cleane:
The Earth like Chrystall shall bee cleare
And euerie Planet in his Spheare:
Shall rest withoutten moze mouing,
Both starrie Heauen and Chrystalling:
The first and highest Heauens mouable,
Will stand but turning firme and stable:
The Sunne into the Orient,
Will stand, and in the Occident,
Rest shall the Moone and bee moze cleare,
Than now is Phœbus in his Spheare.
And eke the Lanterne of the Heauen,
Shall giue moze light by grœs seuen:
Than it gaue since the world began,
The Heauens renewed shall bée than.
Right so the Earth with such deuise,
Compared to the heauenlie Paradise.
So Heauen and Earth shall bee all one,
As meaneth the Apostle Iohn.
The great Sea shall no moze appeare,
But like a Chrystall pure and cleare:
Passing imagination,
Of man to make Narration,
Of gloze which GOD hath done prepare
To euerie one that commeth there.
The which with eares, noz with œne,
Of man may not bœ heard noz sœne.
With heart it is vnthinkable,
And with tongue vnpronounceable.

hose pleasures shalt bee so perfite,
uing in GOD so great delite:
e space now of a thousand yeere,
at time shall not an houre appeare.
hich cannot comprehended bee.
ll wee that pleasant sight shall see.
hen Paul was raulsht in the Spirit
o the third Heauen of glore repleat.
e says, The secrets which hee saw,
ey were not lawfull for to shaw,
o no man on the Earth liuand,
herefore prease not to vnderstand,
beit thereto thou hast desire,
e secrets of the Heauens Empire.
e more men looke on Phœbus brigh
he more feeble shall bee their sight.
ght so let no man set their cure,
o seeke the high diuine Nature,
e more men studie I suppose,
all bee the more from their purpose:
o know whereto should men intend,
hich Angels cannot comprehend?
ut after this great Judgement,
l things to vs shall bee patent.
et vs with Paul our minds addresse,
e being full of heauenlinesse:
ull humblie hee teached vs,
ot for to bee too curious:
beit men bee of great ingine:
o seeke the high secrets diuine,
hose judgements are vnsearchable,

His wayes strange, and inuestigable,
That is to say, past out-finding,
Of whom no man can find ending.
It sufficeth vs for to implore,
Great GOD to bring vs to his Glore,

Of certaine pleasures of the glorified Bodi

SInce there is none in earth may cõp
The heauenlie glore & pleasures in
Wherfore (my son) I pray thee not p
Too farre to seeke that matter of del
Which passeth naturall reason to indite,
That GOD before that hee the world create,
Prepared to them which are predestinate.

All mortall men shall bee made immortall,
That is to say, neuer to die againe:
Impassible, and so celestiall,
That fire, nor sword may doe to them no pa
Nor heat, nor cold, nor frost, nor winde, nor
Thogh such things were, may doe to thẽ no d
These Creatures right so shall bee as cleare.

As flaming Phœbus in his mansion,
Consider then if there shall bee great light,
When euerie one into their Region,
Shall shine like to the Sunne, and bee as bri
Let vs with Paul desire to see that sight,
To bee desolu'd, Paul had a great desire,
With CHRIST to be into the Heauens Em

And moreouer, as Clarkes can describe,
These marueilous lights they bene incomp

A

ong the reſt in all their wits fiue,
ey ſhall haue ſenſuall pleaſures delectable:
e heauenly ſound which ſhalbe inenarrable,
o their eares continuallie ſhall ring,
o eke the ſight of CHRIST IESVS our King.

nto his triumphant Throne imperiall,
ith his Mother ꝧ Virgine Quéene of quénes:
ere ſhall bee ſéene the Court Celeſtiall.
oſtles Martyres, Confeſſours and Virgines,
ighter thã Phœbus in his Spheare that ſhines
e Patriarkes and Prophets venerable,
ere ſhall bee ſéene in glorie ineſtimable.

And with their ſpirituall eyes ſhall bee ſéene,
at ſight which is moſt ſuperexcellent:
O D as hee is, and euermore hath béene,
ntinuallie that ſight contempland:
guſtine ſayes, Hée rather take on hand,
bée in Hell, hée ſéeing the Eſſence
GOD, thã be in Heauen without his preſence

Who ſéeing G O D in his Diuinitie,
ſéeth in him all other pleaſant things:
e which with tongue cannot pronounced bée,
hat pleaſure béene to ſée that King of kings,
e greateſt paine ꝧ damned folke down thring
to the Deuils moſt punition,
is of G O D to lacke fruition.

And moreouer they ſhall féele ſuch a ſmell,
rmounting far the flowre of earthlie flowres:
in their mouth a taſte as I heare tell,

Of swæte and supernaturall Sapours,
As they shall sæ the heauenlie bright colours
Shining among those Creatures diuine,
Which to describe transcendeth mans ingine.

And eke they shall haue such agilitie,
In one instant to passe for their pleasure,
Ten thousand miles in twinkling of an eye,
So that their joyes shall bæ without measure:
They shall rejoyce to sæ the great dolour,
Of damned folke in Hell, and their torment.
Because it is of GOD the just Judgement.

Subtilitie they shall haue marueilous.
Supposing that there were an wall of Brasse,
A glorified Bodie may right hastilie,
Out through the wall without impediment pass
Such like as doth ỹ Sun-beame through ỹ glasse,
As CHRIST to his Disciples did appeare,
All entresse close, and none of them did feare.

Albeit in Heauen though euerie creature,
Haue not alike felicitie nor glore:
Yet euerie one shall haue so great pleasure,
And so content, that they desire no more.
To haue more joye they shall no way implore,
But they shall bæ all satisfied and content,
Like to this rude example subsequent.

Take a Crowal, a Pint-stowpe, and a Mu
A Gallon pitcher, a Punsion, and a Tun,
Of Wine, or Balme. giue euerie one their p
And all them full, till they bee ouer-run:

e little Crowat in comparison,
all bée so full, that it shall hold no moze,
f such measures thogh they were twentie scoze.

Into the Tun, oz in the Dunsion,
o that these vessels in one qualitie:
ay hold no moze, except they ouer-run,
et haue they not alike in quantitie:
o by this rude example thou mayst sæ,
hough euerie one bæ not alike in gloze,
e satisfied, so that they desire no moze.

Though presentlie by GODS purueyance,
oth Beasts, and Fowles, and fishes in the Seas
e necessarie foz mans sustenance:
ith Cozncs Herbes, Flowzes, & fruitfull Trées
hen shall there bee no commodities:
he Earth shall beare no plant, noz beast brutall,
ut as the Heauens shall be bright like Thzystal.

uppose some be on earth walking heere dowie,
2 high aboue, where euer they please to goe:
f GOD they haue aye cleare fruition:
oth East, and West, vp downe, oz to and fro.
larues haue declared pleasures manie moe,
hich doeth transcend all moztall mans ingim
he thousand part of those pleasures diuine.

Into the Heauen they shall perfectlie know,
heir tender friends, their father & their mother,
heir Bzedecessours whom they neuer saw,
heir spouses, childzẽ, their sister & their brother,
nd euerie one shall haue such loue toother,

Of

Of others gloze and ioye they shall rejoyce,
As of their owne, as Clarkes doe suppose.

Then shall bee seene that bright Ierusalem
Which Iohn saw in his Reuelation:
Wee mortall men, alas, are soze to blame,
That will not haue consideration,
And a continuall contemplation,
With hote desire to come into that Gloze,
Which pleasure shall endure foz euermoze.

O LORD, our GOD, and King Omnipoten
Which knew ere thou the heauens & earth cr
Who would to Thee bee disobedient,
And so deserue foz to bee Repzobate:
Thou knowest the number of Pzedestinate,
Whom thou didst call, and hast them justified
And shall in Heauen with Thee bee glozified.

Grant vs to be, O LORD, of that chosen soz
Which of thy mercie superexcellent:
Didst purifie, as Scripture doeth repozt,
With the blood of that holie Innocent,
IESVS, which made himselfe obedient
Unto the death, and starued on the Rood,
Let vs, O LORD, bee purged with that Blood.

All Creatures that euer GOD created,
As wziteth Paul, they with to see that day:
When the Childzen of GOD pzedestinate,
Shall doe appeare in their new fresh array,
When eozruption bees cleansed quite away,
And changed bees their moztall qualitie,
In the great Gloze of immoztalitie.

And moreouer, all things corporall,
nder the Concaue of the Heauens Empire:
at now to labour subiect are and thrall,
n, Mone, & Star, Earth, Water, Aire & Fire,
a manner they haue an hote desire:
iching that day, that they may bee at rest,
Erasmus expounedeth manifest.

Wee see the great Globe of the Firmament,
ntinuallie in mouing marueilous:
he seuen Planets contrarie their intent,
e reft about with course contrarious.
he wind and sea, with stormes furious,
he troubled Aire, with Frosts, Snow and raine
ntill that day, they trauell aye in paine.

And all the Angels of the Order nine,
auing compassion on our miseries:
hey wish after that day, and to that fine,
o see vs fred from our Infirmities:
nd cleansed from these great calamities,
nd troublous life, which neuer shall haue end,
ntill that day, I make it to thee kend.

An Exhortation giuen by Father *Experience* vnto his sonne the *Courteour*.

My son, now marke well in thy memoris,
Of this false world ỹ troubles transitory
Whose dreadfull days doe draw nær an (end
Thẽ cal on God to be thy adiutory,
nd euerie day, my Sonne, memento mori,
nd wotst not when, nor where ỹ thou shalt wend

Here

Yeere to remaine I pray thee not pretend:
And since thou knowest the time is verie shor
In CHRISTS Blood set al thy whole con

Be not too much solist in temporall things
Since thou perceiu'st Pope, Emperor nor ki
Into the Earth haue no place permanent,
Thou sæst ỹ death them dolefullie downe th
And reaues them frõ their rents riches & rei
Therefore on Christ confirme thy whole inte
And of thy Calling bee right well content:
Then God that feedeth the Fowles of the Ai
All needfull things hee shall for thee prepare.

Consider in thy contemplation,
Ays since the worlds first creation:
Mankind hath suffred this miserie mortall:
Aye tormented with tribulation,
With Dolour, Dread, and Desolation,
Gentiles and chosen people of Israel,
To this vnhap, are all subject and thrall:
Which miserie no doubt shall euer endure.
Till the last day (my Son) therefore bee su

That day as I haue made narration,
Shall bee the day of Consolation:
To all the Children of the chosen number,
There ended bee's their desolation,
And eke I make thee supplication,
In earthlie matters take thee no more cumbe
Dread not to die, for Death is but a slumber:
Liue a iust life, and with a joyous heart,
And of thy goods take pleasantlie thy part.

Of our talking now let vs make an end,
hold how Phœbus downe-ward doth descend,
ward his Pallace in the Occident:
ame Cynthia I sée shée doeth pretend,
to her watrie Region to ascend,
ith visage pale into the Orient:
he Dew now donkes, the Roses redolent,
he Marrigolds that all day were rejoyced,
f Phœbus heate, now craftilie are closed.

The blisfull Birds are bouning to their trées,
nd ceases from their heauenlie harmonies,
he Corne-craike in the Craft I heare her cry,
he Backe, the Howlet, fœble of their eyes:
r their pastime now in the Euening flées,
he Nightingale with mirthfull melodie,
er naturall notes doe pierce vp through the Sky
o Cynthia, making her obseruance,
hich on Night doth take her daliance.

I sée Pole Artike in the North appeare,
nd Venus rising with her Beames cleare:
herefore (my Sonne) I hold it time to goe:
Would GOD (said I) you did remaine all yére,
hat I might of your heauenly lessons leare:
f your departing I am verie woe,
ake patience (said hée) it must bee so,
erchance I shall returne with deligence,
hus I departed from Experience.

And sped mée home, with heart sighing full sore
nd entred in my quiet Oratore:
toke Paper, and there began to write,

This

This miſerie, as you haue heard before,
All gentle Readers heartlie I implore,
For to excuſe my rurall rude endite:
Though Phariſees would haue at mee deſpi
Which would not that their craftines wer
Let GOD bee Iudge, and ſo I make an end

Finis quod *Lindeſay.*

THE TESTAMENT

and cõplaint of our Soueraigne Lord, King
the fiſt, his *Papingo*, lying ſore wounded, &
not die till euery mã haue heard what ſh

Wherefore gentle Readers haſte you, th
ſhee may bee out of paine.

Compiled by Sir DAVID LYNDESAY
Mount Knight, aliàs Lyon King of Armi

Livor poſt fata quieſcit.

THE PROLOGVE.

ALthough I had ingine Angelicall,
With ſapience moze thã Salomon
I note what matter put in memo
The Poets olde in ſtile heroicall,
In briefe and ſubtile tearmes Rhetozicall,
Of euerie matter, Tragedie and Stozie,
So oznatelie to their high laud and glozie,

aue done endite, whose supreame Sapience,
ranscendeth farre the dull intelligence.

Of Poets now into our vulgare tongue,
or why? the Well of Rhetoricke bene rung,
y Chaucer, Gower, Ligate, lawreat:
ho dare presume these Poets to impung.
hose sweete sentence through Albion bene sung
? who can now the workes counterfaite,
f Kennedie, with tearmes aureate?
f wise Dumbar, who language had at large,
s may bee sene into his Golden Targe.

uintin, Mercer, Rowle, Hēderson, Hay, Hollād
hough they bee dead, their Libels are liuand:
hich to rehearse, makes Readers to rejoyce,
las, for one that Lampe was in this Land,
f Eloquence the flawing balmie strand:
nd in our English Rhetoricke the Rose.
sof Rubies the Carbuncle is chose:
nd as Phœbus doeth Cynthia precell,
o Gawin Dowglas Bishop of Dunkell.

Had, when hée was into this Land on liue,
oue vulgare Poets prerogatiue,
oth in practicke and speculation:
ay no more, good Readers may describe,
s worthie workes in number moe than fiue,
nd speciallie the true translation
f Virgill, which bene consolation,
o cunning men to know his great ingine,
well in naturall Science as diuine.

And

And in the Court beene present in these
That Ballates, Brieues, lustilie and Lay
Which to our Prince daylie they doe prese
Who can say moze than sir Iames Inglish
In Ballates Farses, and in pleasant play
But Culros hath his penne made impoten
Kid in cunning and practicke right pruden
And Stewart, who desires a statelie style,
Full oznate wozkes daylie doth compyle.

Stewart of Lorne will carpe right curio
Galbraith, Kinloch, when they list them
Into that Arte are craftie of ingine;
But nowe of late is start vp hastilie,
A cunning Clarke, which writeth craftilie
A plant of Poets, called Ballendine.
Whose oznate writs my wit cannot define,
Get hée into the Court authozitie,
Hé will precell Quintine and Kennedie.

So though I had ingine, as I haue none
I know not what to wzite, by swete Sain
Foz why? in all the Earth of Eloquence:
Is nothing left, but barren stocke and ston
The polite tearmes are pulled euerie one,
By these surnamed Poets of prudence,
And since I finde none other new sentenc
I shall declare ere I depart you fro,
The complaint of a wounded Papingo.

Wherefoze, because my matter is but
Of sentence and of Rhetozicke denude:

To rurall folke my writing is directed,
Far fæmed from the sight of men of good:
For cunning men I know will soone conclude,
It nothing dowes, but for to bee dejected:
And when I heare my matter is detracted,
Then shall I sweare I made it but in mowes,
To Landwart Lasses ỳ milke the Kine & Ewes.

The Complaint of the *Papingo*.

WHo clims too hie, perforce his fæte must (faile
Erpreme I shal ỳ by erperience
If ỳ thou please to heare a piteous trle,
How a faire Bird by fatall violence,
Devoured was, and might not make defence,
Contrare the death, so failed naturall strength,
As after I shall shew you at more length.

A Papingo, right pleasant and perfite,
Presented was to our most Noble King:
Of whom his Grace a long time had delite,
More faire in forme, I wote flew neuer on wing.
This proper Bird hæ gaue in gouerning
To mæ, which was his simple Seruiture,
Of whom I did my diligence and cure.

To learne her language artificiall,
To play plat-foote, and whissel-foote before:
But of her inclination naturall,
Shæ counterfaite all Fowles lesse and more:
Of her courage shæ would without my lore,
Sing like the Mirle, and crow like the Cocke,
Mew like the Gled, and chant like the Leuerocke.

Barke like a Dog, and kekkle like a Ka,
Blaite like an Hog, and buller like a Bull,
Gaill like a Gooke, and wœpe when thœ wa
Climbe on a Toꝛd, and laugh, and play the fo
Shœ might haue bœne a Menſtrell againſt
This bleſſed Bird was to mœ ſo pleaſand,
Where euer I fure, I bare her on mine han

And ſo befell into a mirthfull Mozrow,
Into my Garth I paſt, mée to repoſe,
This Bird and I, as wée were wont befoꝛro
Among the flowꝛes freſh fragrant and foꝛin
My vitall ſpirits duelie did rejoyce,
When Phœbus roſe, and raue the cloudes ſ
Thꝛough bꝛightneſſe of his beames amiable.

Without vapour was well purificate.
The temperate Aire ſoft, ſober and ſerene:
The Earth by Nature ſo edificate,
With wholeſome herbes, blew white red & gr
Which eleuate my ſpirit from the ſplœne,
That day Saturne and Mars durſt not appear
Noꝛ kole from his Caue hœ durſt not ſteare.

That day perforce behoued to bœ faire,
By influence and courſe celeſtiall,
No Planet pꝛeaſſed foꝛ to perturbe the Aire,
Foꝛ Mercurie by mouing naturall,
Exalted was into the Thꝛone triumphall,
Of his manſion, into the fiftœnth grœ,
In his owne ſoueraigne Signe of Virginie.

That day did Phœbus pleaſantlie depart,

rom Gemini, and entred into Cancer:
hat day Cupido did extend his dart:
cnus that day consoyned with Iupiter,
hat day Neptunus hid him like a skar,
hat day Dame Nature with great businesse,
urthered Fluro to shew her craftinesse.

And retrograde was Mars in Capricorne,
nd Cynthia in Sagitare asseased:
hat day Dame Ceres, goddesse of the Corne,
ll joyfullie Iohn-Vpon-land shée pleased:
he bad respect of Saturne was appeased,
hat day by Iuno, of Iupiter the joy,
erturbing spirits causing to hold coy.

The sound of Birds surmounting all the skies,
ith melodie of Notes musicall:
he balmie drops of Dew Titan vp dries,
nging vpon the tender twists small,
e heauenlie hew and sound Angelicall.
ch perfect pleasures printed in mine heart,
at with great pain frō thence I might depart.

So still among those Herbes amiable,
id remaine a space for my pastance:
t worldlie pleasures is so variable,
red with sorrow, dread, and inconstance,
at therevnto is no comparison.
might I say, my short solace, alace,
as driuen in dolour in a little space.

in that Earth among these fragrant flowres
alking alone, none but my Bird and I:

Unto the time, that I had said mine houres,
This Bird I set vpon a vranch mee by:
But shæ began to speake right spædilie,
And in that træ did so highlie ascend,
That by no way I might her apprehend.

Swæte Bird (said I) beware, mount not t
Returne in time, perchance thy fæte may fa
Thou art right fat, and not well vsed to flie
The grædie Gled, I dread shæ thée assailyie
I will (said shæ) Vailyie quod Vailyie,
It is my kinde to climbe aye to the hight,
Of feather and bone I wote well I am wigh

So on the highest little tender twist,
With wings displayed shee sat full wanton
But Boreas blew a blast ere euer shee wist,
Which brake the branch, and blew her sudd
Downe to the ground with manie a careful
Upon a stob shæ lighted on her breast,
The blood rusht out, and shæ cryde for a Pr

GOD wote if then mine heart was woe be
To sæ that Fowle slighter among the Flow
Which with great mourning gã to mak her
Now comming are (said shæ) the fatall ho
Of bitter death now must I thole the showr
O Dame Nature I pray thæ of thy grace,
Lend mæ leasure to speake a little space.

For to complaine my fate infortunate,
And to dispone my goods ere I depart,
Since of all comfort I am desolate:

one, except the Death heere with his Dart,
ith awfull cheare, readie to pierce mine heart.
o with that word shee toke a passion,
en flatling fell, and swapped into swoun.

With sorie heart pierced with compassion,
nd salt teares distelling from mine eene:
o heare that Birds lamentation,
did approach vnder an Yaw-throne greene:
here I might heare, and see, and bee vnseene,
nd when this Bird had swounded twise or thrise
hee began to speake, saying on this wise,

O false Fortune, why hast thou mee beguilde?
his day at morne, who knew this carefull case?
aine Hope, through thee my Reason was exilde,
auing such trust into thy fained face:
hat euer I was brought to the Court, alace,
ad I in Forrest flowne among my Feeres,
might full well haue liued many yeeres.

Prudent Counsell, alas I did refuse,
gainst Reason vsing mine appetite,
mbition did so mine heart abuse,
hat Eolus had mee at great despite:
oets of mee haue matter to endite,
hich clambe so high, and woe is mee therefore,
ot doubting that the Death should mee deuore.

This day at morne my forme and feathrem faire
boue the proude Peacocke was precelling,
nd now a catiue Carion full of care,
Bathing in blood downe from my heart distilling

And in mine eare the bell of death is knelling
O world so false and changeable felicitie:
Fye on thy pryde, Auarice, and immundicitie

In thée I sée nothing is permanent,
Of thy short solace sorrow is the end:
Thy false infortunate giftes bæne to vs lent,
This day full proud, the morne nothing to sp
Oh yæ that doe pretend aye to ascend,
My fatall end haue in remembrance,
And you defend from this vnhappie chance,

Whether that I was stricken in Extasie,
Or through a strong imagination;
But it appeared in my fantasie,
I heard this dolent lamentation:
Thus dulled into desolation,
Me thought this Bird did brieue in her manu
Her counsell to the King as yæ shall heare.

The first Epistle of the *Papingo*, directe
to King *Iames* the fifth.

Omnipotent Prince pæreles of pulchrit
Glore, Honor, Laud, Triumph, & Vict
Bœ vnto thine high excellent Celsitu
With martiall dœdes digne of memo
Since Attropus consumed hath my glory,
And dolent Death, alas must vs depart:
I leaue to thée my true vnfained heart.

Together with this Cedull subsequent,
With most reuerent recommendation:

grant thy Grace get many document,
y famous Fathers predication:
ith many notable Narration,
y pleasant Poets in style heroicall,
ow thou should guyde thy Seat imperiall.

Some doe deplore the great calamities,
f diuerse Realmes the transmutation:
me pitteouslie doe treat of Tragedies:
l for thy Graces information,
o I intend but adulation,
nto my barren rusticall indyte.
mong the rest (Sir) something for to write.

Soueraigne, conceiue this simple similitude,
f Officiars seruing thy Seneyorie: (god
ho guydes them well, get at thy Grace great
ho are vnjust, degarded are of glorie:
nd cancellate out of thy memorie,
rouiding them more pleasant in their place,
leue right so, shall God doe with thy Grace.

Consider well thou bëene Officiare,
nd Vassall to that King incomparable,
ease thou to please ỹ puissant Prince preclare,
hy rich reward shall bee inestimable,
ralted high in glore interminable,
boue Archangels, vertuous Potestates.
leasantlie placed among the Principates.

Of thy vertue Poetes perpetuallie,
hall make mention vntill the world bë ended:
f thou exercise thine office prudentlie,

In heauen & earth thy Grace shalbe comme
Wherefore effeare that hée bee not offendeed
Which hath exalted thee to such honour,
Of his people to bée a Gouernour.

And in the Earth hath made such ordinan
Under thy fæte all things terrestriall,
Are subject to thy pleasure and pastance:
Both Fowles and Fish, and Beastes pastoral
Men to thy seruice, and woman they are tha
Hauking, Hunting, Armes, and lawfull Arm
Preordinate by GOD for thy pleasure.

Masters of Musicke to recreate thy spirit,
With daunted voyce, and pleasant Instrume
Thus mayst thou bæ of all pleasures replæte,
If in thine office thou bæ diligent:
But bée thou found slouthfull and negligent,
Or vnjust in thine execution:
Thou shalt not faile diuine punition.

Wherefore, since thou hast such capacitie,
To learne to play so pleasantlie and sing,
Ride Horse, runne Speare, with great audac
Shoote with Hand-bow, Crosse-bow, & Culuer
Among the rest (Sir) learne to bæ a King,
Kyth on that Craft thy pregnant fresh ingine
Granted to thæ by Influence diuine.

And since the definition of a King,
Is for to haue a people gouernance:
Addresse thæ first, aboue all other thing,
To put thy bodie to such ordinance,

That thy vertue thine honour may aduance:
e how should Princes gouerne their Regions,
at cannot duelie guide their owne persons.

And if thy Grace would liue right pleasantlie,
ll thy Counsell, and cast on them the cure,
eir just decrœts defend and fortifie:
ithout good counsel, may no Prince lõg endure
ork with counsell, then shall thy worke be sure
wse thy Counsell of most sapient.
ithout regard to Blood, Riches, or Rent.

Among all other passtime and pleasure,
ow in thy adolescent yéeres young,
ould thou each day studie but halfe an houre,
e regiment of Princelie gouerning,
o thy people it were a pleasant thing,
here mightst thou finde thine owne vocation,
ow thou should vse ỹ Scepter, Sword, & Crown

The Chronicles to know I thée exhort,
hich may bee mirrour to thy Majestie:
here shalt thou finde both good and euill report,
f euerie Prince after his qualitie,
hough they be dead, yet their works shall not die
rust well thou shalt bee styled in that Storie,
s thou deseruedst, bee put in memorie.

Requist that Roy which rent was on the Rood,
hee to defende from deedes of defame:
hat no Poet report of thee but good,
or Princes dayes endure but as a dreame,
ince first King Fergus bare a Diademe,

Thou

Thou art the laſt King of fiueſcore and fiue,
And all are dead, and none but thou on liue.

Of whoſe number fiftie and fiue were ſlai
And moſt part of their owne miſgouernance:
Wherefore I thée beſæch my Soueraigne,
Conſider of their liues the circumſtance:
And when thou knoweſt ỹ cauſe of their miſ
On Vertue then exalt thy ſelfe on hie,
Truſting on GOD to eſcape that Diſtinie.

Treate each true Baron as hée were thy Broth
Which muſt at næde, thé and thy Realme de
When ſuddenlie one doeth oppreſſe another,
Let Juſtice mixt with mercie them amend.
Haue thou their hearts, thou haſt enough to ſp
And by the contrare, thou art but King of bon
From time thine Heires hearts are frõ thée g

I haue no leaſure for to write at length,
My whole intent vnto thine Excellence:
Decreaſed ſo I am in wit and ſtrength,
My mortall wound doeth mee ſuch violence,
People of mæ may haue experience:
Becauſe, alas I was incounſelable:
Now muſt I die a Catiue miſerable.

The ſecond Epiſtle of the *Papingo*, directed to his Brethren of Court.

BRethrẽ of Court, with mind precord
To ỹ great God heartly I cõmend
Imprint my fall in your memoriall
Together with this Cedul ỹ I ſẽd

o please ouer high, I pray you not pretend yeu:
he vaine asce.ise of Court who will consider,
ho sits most hie, shall finde his seat most slidder.

So yée that now bæne lanching vp the Ladder,
ake hæde in time, fasting your fingers fast,
ho clims most hie, most dint haue of the wea-
nd least defence against the bitter blast: (ther
f false Fortune, which neuer taketh rest:
ut most redoubted daylie shæ dowue things,
ot sparing Popes, Emperours nor Kings.

Though yée bee mounted vp aboue Skyes,
nd haue both King and Court in gouernance:
ome were as high, which now right lowlie lyes
omplaining sore the Courts variance:
heir pretered time may bæ Experience,
hich through vaine hope of Court did clim so hie,
hen lacked wings, whē they thought best to flie.

Since each Court is vntrust and transitorie,
hanging as oft as Weather-corke in wind:
aking some glad, and other some right sorie,
ormost this day, the morne may goe behinde:
et not vaine hope of Court your Reason blind,
Trust well some men will giue you lāds 'as lords
hat would bée glad to sée you hang on cords.

I durst declare the miserabilitie
f diuerse Courts, were not my time is short:
he dreadfull Change, Vaine-glore and vilitie,
he painfull pleasures as Poets doe report:
ometime in Hope, sometime in Discomfort,

And

And how some mẽ doe spend their youth-hood
In Court, and ends into the Hospitaill.

How some in Court are quiet Counsellers,
Without regard to Common-weale of Kings:
Casting their cure for to bee Conquerers,
And when they were high raised in their Ki
How chãge of court them dolefullie down th
And when they beene from their estate depos
How many of their fall beene right rejoyced.

And now fond fained fooles and flatterers,
For small seruice obtaine oft grẽat rewards:
Panders, Pike-thankes, Custrons & Clatter
Lowpes vp frõ Lads, thẽ lights among the La
Blasphematours, Beggars, and common Ba
Sometime in Court haue more authoritie,
Than deuote Doctors of Diuinitie.

How in some Court beene bairnes of Beliell,
Full of dissimulate painted flatterie:
Prouoking by intoxicate counsell:
Princes to whoredome and to harlotrie:
Who doe in Princes print such hasatrie,
I say for mee such peart prouocatours,
Should punisht bee aboue all strong treatours.

What trauell trouble, and calamitie,
Haue bæne in Court within these hundreth y
What mortall changes, and what miseries?
What noble men bæn brought vpon their Ba
Trust wel my friends follow you must your
So since in Court bæne no tranquilitie,
Set not on it your whole felicitie.

The Court changes oft times with such outrage,
That few or none may make resistance:
And spares not the Prince more than the Page,
As well appeareth by Experience,
The Duke of Rothsey, might make no defence,
Which was pertaining Roy of this Region,
But dolefullie deuoured in prison.

What dread, what dolour had that noble King,
Robert the third, when once hé knew the case,
Of his two Sonnes, the dolent departing,
Prince Dauid dead, and Iames catiue, alas,
To true Scots men which was a carefull case:
Thus may yé know the Courts variand,
When blood Royal ỹ chang may not gainstand.

Who reignde in Court most high triumphand
For Duke Murdocke, while that his day endured
Was hé not great Protectour of Scotland,
Yet of the Court hé was not well assured,
It changed so: his long seruice was smored,
Yé and his Sonne faire Walter but remeid,
Forefaulted were and put to dolefull dead

King Iames the first, the patron of Prudence,
Gemme of ingine, and pearle of Policie:
Well of Iustice, and flood of Eloquence,
Whose vertue doeth transcend my fantasie:
For to describe, yet when hé stood most hie,
By false exorbitant conspiration,
That prudent Prince was piteouslie put downe.

And Iames the second Roy of great renowne,
Seeing in his super-excellent gloze:

Through ratleſſe ſhoting of a great Can
The dolent Death, alas, did him deuore,
One thing haue beene, of which I marueill
That Fortune had at him ſuch mortall fead,
Through fiftie thouſand to waile him by the

Mine heart is pierced with paines for to
Or write that Courts variance:
Of Iames the third: when hee had gouernan
The dolour, dread, and deſolation:
The change of Court, and conſpiration:
And how that Cochrane with his companie,
That time in Court climbe ſo preſumptuouſli

It had bin good theſe bairnes had not béene b
By whom that Noble Prince was ſo abuſed:
They grew as did the wéedes among the Co
That prudent Lords counſell was refuſed.
And held him quiet as hée had beene incluſed:
Alas, that Prince by their abuſion:
Was finallie brought to confuſion.

They clambe ſo hie, and got ſuch audience,
And with their Prince grew ſo familiare,
His geirmane Brethren might get no preſence:
The Duke of Albanie, and the Earle of Mar,
Like baniſht men were holden at the Bar:
Till in the King there grew ſuch mortall fead,
Yée ſlæned the Duke, and put the Earle to de

Thus Cochrane with his catiue companie,
Forced them to flée: but yet they wanted feode
Aboue the high Cedars of Libanie:

ey clambe so hie, til they lap ouer their ledders
Lawder bridge theu kæped were in tedders:
angled to death, they got none other grace:
eir King catiue, which was a carefull case.

To put in writ the fate infortunate,
d mortall change perturbeth mine ingine:
wit bæne weake, my fingers fatigate,
dite or writ the rancour and ruine,
e ciuile warre, the battell intestine,
w that the Son with Banner broad displayed,
ainst his Father in Battall came arrayed.

ould God ỹ day that prince had bæne cõforted
ith sapience of the prudent Salomon,
d with the strength of Samson bæne supported
ith the bold hoste of the great Agamemnon:
hat should I wish? remedie there was none,
meine a King with Scepter, Sword, & Crown
night a death deformed Carion.

Alas, where is that right redoubted Roy?
at potent Prince, gentle Iames the feirde,
ray to CHRIST his Soule for to conuoy,
greater Noble neuer reigne on the Eird,
Atropus warie may wax thy weird,
hee was mirrour of humilitie,
ad-starre and Lampe of liberalitie.

During his time, so Iustice did preuaile,
esauage Iles trembled for terrour:
kdale, Kuisdale, Liddisdale, and Annandale,
urst not rebell, doubting his dints dour,

And

And of his Lords had such perfect fauour,
So for to shew, that hee affeard not one,
But through his Realme he would ride him

And of his Court through Europe sprang
Of lustie Lords, and tender Ladies ying,
Triumphant tourneyes, justing & knight
With all pastime according for a King,
Yee was the glore of Princelie gouerning,
Who through the ardent loue hee had to Fr
Against England did moue his Ordinance.

Of Flawden fielde the ruine to reuolue,
Of that most dolent day for to deplore:
I nill for dread, lest dolour you desolue,
Shew how that Prince in his triumphant
Destroyed was, what needeth processes m
Not by the vertue of English Ordinance,
But by his owne wilfull misgouernance.

Alas, that day, had hee beene counsellab
Yee had obtained laude, glore, and victorie,
Whose piteous processe beene so lamentab
I sorie for to put in memorie:
I neuer read in Tragedie nor Storie,
At one journey so many Nobles slaine,
For the defence and loue of their Soverai

Now, Brethren marke in your remembran
A mirrour of these mutabilities:
So may yee know the Courts inconstance,
When Princes are thus pulled from their
After whose death, what strange aduersit

hat great misrule into this Region rang,
ntẽ our ỹ ōg Prince could neither speak nor gāg

During his tender youth and innocence,
hat slouth, what reaf, what murther & mischāc
here was not else, but wreaking & vengeance,
nto that Court, there reignde such variance,
iuerse Rulers made diuerse ordinance,
ometime our Quæne reigned in authoritie,
ometime the prudent Duke of Albanie.

Sometime the Realme was ruled by Regents,
ometime Lieutenants leaders of the Law,
hen reignde so manie disobedients,
hat few or none stood of another aw:
ppression did so loude his bougle blaw,
hat none durst ride but into feare of warre,
ohn-vpon-land that time did losse his Mare.

Who was more high in honour eleuate:
han was Margret, our high & mightie Princesse
uch power was to her appropriate,
f King and Realme that shæ was gouernesse:
et came a change within a short processe:
hat Pearle preclare that lustie pleasant Quæn
ong time into that Court durst not bee sæne.

The Archbishop of S. Andrew, James Beton,
hanceller and Primate in power pastorall,
lambe next the King most in this Region,
he Ladder shooke, hee lap, and got a fall:
uthoritie nor power spirituall:
iches, Friendship, might not that time preuaile

When Dame Curia began to ſtirre her tail

His high prudence auailde him not a myte
That time in Court bare him ſuch mortall ſ
As priſoner they kept him in deſpyte:
And ſometime wiſt not where to hide his hea
But diſaguiſed like Iohn the Reaſe hæ yead,
Yade not bæne Pope bare him ſuch compan
Hæ had bæne ſtrangled by Melancholie.

What cumber & care was in the Court of Fr
When King *Francis* was taken priſoner:
The Duke of Burbone amidſt his Ordinan
Died at one ſtroke, right bailful brought on
The Court of Rome that time rane all ariet
When Pope Clement was put in priſon ſtr
The noble Citie put to confuſion.

In England who had greater gouernance,
Than their triumphant Courtlie Cardinall
The Common-weale ſome ſayes hæ did adu
By equall Iuſtice both to great and ſmall:
There was no Prelate vnto him peregall;
Engliſhmen ſayes. Had hæ reignde longer ſp
Hæ had depoſed Saint Peter of his place.

His princelie pompe nor Papall grauitie,
His Pallace Royall, rich and radious,
Nor yet the flood of ſuperfluitie,
Of his riches, nor trauell tedious,
When once Dame Curia held him odious,
Auailed him not his prudence moſt profound,
The Ladder brake, and hæ fell to the ground

Where bæne the doughtie Earles of Dowglas,
ahich royallie into this Region range?
orefault and slaine, what nædeth more processe?
he Earle of March was marshalled them among
ame Curia them dolefullie downe throng,
nd now of late who clambe more hie among vs,
han did Archibald, sometime ỳ Earle of Angus

Who with the Prince was more familiare?
or of his Grace had more authoritie?
las hæ not great Wardane and Chancellare,
et when hæ stood vpon his highest græ,
usting nothing but perpetuitie:
las suddenlie deposed from his place,
orefault and stæmed, hæ got none other grace.

Wherefore, trust not into authoritie,
y deare Brethren, I pray you heartfullie,
esume not in your vaine prosperitie,
nfirme your trust in GOD aluterlie:
ne serue your Prince with heart entire truelie
d when yæ sæ the Court is at the best,
ounsell you then draw you to your rest.

Where is the high triumphant Court of Troy?
Alexander, with his twelue prudent Pæers?
Iulius that right redoubted Roy?
gamemnon most worthie in his wæres?
shew their fine my frayed heart affæres,
me murthered were, some poysoned piteouslie
eir carefull Courts dispersed dolefullie.

Trust well there is no constant Court but one
here Christ is King, whose time interminable

And high triumphant gloze shall neuer bee
That quiet Court mirthfull and immutabl
Without variance stands aye firme and st
Dissimulance, Flatterie, noz false Repozt,
Into that Court shall neuer get resozt.

Trust well my Friends this is no fained
Foz who that is in the extreame of deade,
The veritie doubtlesse they should declare,
Without regard to fauour oz to fead,
While ye haue time, deare bzethzen make re
Adew foz euer, of mée yée get no moze,
Beséeching GOD to bzing you to his Glo

Adew Edinburgh, thou high triumphant T
In whose bounds right mirrilie I haue bæ
Of true Marchants the roote of this Region,
Wolt readie to receiue Court, King, and M
Thy Policie and Iustice may bée seene:
Were Deuotion, Wisedome, and Honestie,
And Credence lost, they might bée found in

Adew faire Snadowne with thy Towzes
Thy Chappel-royall, Parke and Table rou
May, June, and Iulie would I dwell in thæ.
Were I man to heare the Birds sound,
Which doeth against thy royall Koch resou
Adew Lithgow, whose Palace of pleasance,
Might bæ a paterne in Portugall oz France.

Farewell Falkland, the Fozetresse sure of
Thy polite Parke vnder the Lowmond La
Sometime in thæ I led a lustie life,

y Fellow Dære to sæ them rake and rawu,
urt-men to come to thæ, they stand great awe,
aying, thy Bugh bæne of all Borrowes baill.
ecause in thæ they neuer got good Aill.

The communing betweene the *Papingo*, and her holie Executours.

Ye Py perceiu'd the Papingo in paine,
Ye lighted downe, & fained him to greet:
Sister (said hæ) alas, who hath you slain
I pray you make prouisiõ for you spreite
ispone your goods, and you confesse compleete:
haue power by your contrition,
f all your misse to giue you full remission.

I am (said hæ) a Channon regulare,
nd of my Brethren Pr your principall:
y white rocket, my cleane life doeth declare,
he blacke is of the Death memoriall:
Therefore I thinke your goods naturall:
hould bæ submitted whole vnto my cure,
æknow I am an holie Creature.

he Rauen came rowping when hee heard y rare
o did the Glad with many a pitteous pew,
nd fainedlie they counterfaited great care,
ister (said they) your rackleſnesse wee rew,
ow best it is our counsell you ensew:
ince wee pretend to high promotion,
eligious men of great Deuotion.

I am a blacke Monke, ſaid the rutling R
So ſaid the Gled, I am an holie Frier:
And haue power to bring you quicke to hea
It is well knowne, my Conſcience bæne cl
The blacke Bible pronounce I ſhall perquie
So to your Brethren you will giue ſome goo
GOD wote if wæ had nœde of liues foode.

The Papingo ſaid, Father, by the Rode,
Albeit your Rayment bæ religious like,
Your Conſcience I ſuſpect it bæ not good,
I did perceiue when priuilie yæ did pyke
A Chicken from an Henne, vnder a dyke.
I grant (ſaid hæ) that Hen ſhæ was my fri
And I that Chicken toke but for my Tiend.

You know the Faith, by vs muſt bee ſuffi
So by the Pope it is preordinate,
That ſpirituall men ſhould liue vpon their T
But well I wote you bæne predeſtinate,
In your ertreames to bæ ſo fortunate.
To haue ſuch holie conſolation,
Wherefore wæ make you exhortation.

Since Dame Nature hath granted you ſuch
Leaſure to make confeſſion generall:
Shew forth your ſin in time while you haue
Then of your goods make a memoriall,
Mæthæ ſhall make your Feaſt funerall:
And with great bliſſe burie wæ ſhall your b
Then Trentals twentie trattle all at ones.

The Ruks ſhall reare the men ſhall on the
And cry Commemoratio animarum,

Wæ shall mak Chickens pæpe, & Baislings pew,
Although the Gæse & Hens should make alarum,
And wæ shall serue secundum usum Sarum,
And make you safe, wæ finde S. Blase to bzugh,
Crying foz you the carefull Cozinough.

And wæ shall sing about your Sepulture,
S. Mungoes Matines, and the mækle Creede:
And then deuotely say, I you assure,
The olde Placebo backward on the Bæde,
And wæ shall weare foz you the mourning wæd:
And though your spirit with Pluto were possest,
Deuotelie shall your Dirigie bæ dzest.

Father (said hæ) your facund wozds faire,
Full soze I dzead, bæ contrare to your dædes:
The wiues of the Villages cryes with care,
Whē they perceiue ye mowozth wart their mæds
Your false cõceit both Ducke, & Drake soze dzeads
I maruell soothly, that yæ bæ not ashamed,
Foz your default, bæing so soze defamed.

It doeth abhozre my pwze perturbed spirit,
To make to you anie confession:
I heare men say, you are an Hypocrite,
Crempted from the Senyie of the Session:
To put my goods in your possession,
That will I not, so helpe mæ Dame Nature,
Noz of my Cozps I will giue you no cure.

But had I the noble Nightingall,
The gentle Jay, the Merle and Turtle trew,
Dine obsequies and Feastes funerall:

Vder they would with Notes of the new,
The pleasant Pawne most Angel-like of hew
Would GOD I were with him this day com
And my deuise duelie by him addrest.

The mirthfull Mauise, with the gay Gold-sp
The lustie Lark would GOD they were pr
Mine infortune forsooth they would forthin
And comfort mæ that bæne so impotent,
The swift Swallow in practicke most prudent
I know shee would my blæding stanch belim
With her most vertuous stone restringitiue.

Count mæ the Case vnder confession,
The Glad said proudlie to the Papingo,
And wæ shall sweare by our profession:
Counsell to kæpe, and shew it to no moe:
Mæ thee beseech ere thou depart vs fro,
Declare to vs some causes reasonable,
Why wæ are holden so abominable.

By thy trauell thou hast experience,
First beeing bred into the Orient:
Then by thy good seruice and diligence,
To Princes made hære in the Occident:
Thou knowst the vulgare peoples judgement
Where thou transcurred the hote Meridionall
Then next the Pole the plage Septentrionall.

So by thine high ingine superlatiue,
Of all Countries thou knowest the qualities,
Wherefore I thæ conjure by GOD on liue,
The veritie declare withbutten lies.

Wh

hat thou hast heard by Lands or by Seas,
f vs Church-men, both good and euill report,
nd how they judge, shew vs, wee thee exhort.

Father (said shee) I Catiue Creature,
are not presume with such matter to mell:
f your Cases, yee know, I haue no cure,
emand them which prudence doe excell,
may not pew, my paines beene so fell:
lso perchance yee will not stand content,
o know the vulgare peoples judgement.

Yet will the Death alyte with-draw his dart,
l that lyeth in my memoriall:
shall declare with true vnfained heart:
nd first I say to you in generall,
he common people saith, yee bee all
egenerate from your holie Primitiues,
s testifies the procesle of your liues.

Of your peereleste prudent Predecessours,
he beginning I grant, was verie good:
postles, Martyres, Virgines, Confessours,
he sound of their excellent sanctitude,
las heard ouer all the world, by land and flood:
lanting the Faith by predication,
s CHRIST had made to them narration.

To fortifie the Faith they tooke no feare,
efore Princes, preaching full prudentlie,
f dolorous Death they doubted not the deare,
he Veritie declaring feruentlie,
nd martyrdome they suffered patientlie,

Then

Then toke no care of Lands, Riches, nor Re
Doctrine and Death were both equiualent.

To shew their works at length were great w
Whose miracles they were so manifest:
In Name of CHRIST they healed many hu
Raising the dead, and purging the possest,
With peruerse spirits which had bene opp
The crooked ranne, the blind men got their
The deafe men heard, & lepers were made cl

The Prelates spoused were with Pouertie
Into those dayes when they flouricht with fa
And with her genered Ladie Chastitie,
And Dame Deuotion notable of name,
Humble they were, simple and full of shame:
Thus Chastitie and Dame Deuotion,
Were principall cause of their promotion.

Thus they continued in this life diuine,
Ays till there reigned in Romes great Citie,
A potent Prince was named Constantine,
Perceiued the Church had spoused Pouertie,
With good intent, and moued with pitie,
Cause of Diuorce hee put betweene them two,
And parted them withoutten words mo.

Then shortlie with a great solemnitie,
Withoutten any dispensation,
The Church hee spoused with Dame Prope
Which hastilie by proclamation,
To Pouertie causde make narration,
Under the paine of piercing of her eene,
That with the Church she neuer should bee s

S. Syluester that time reign'd Pope in Rome,
Which first consented to the marriage:
Of Propertie of which began the bloome:
Taking the cure on her with high courage:
Deuotion drewher to an Hermitage,
When shee considered Ladie Propertie,
So high exalted into dignitie.

O Syluester! Where was thy discretion?
Which Peter did renounce, thou didst receiue:
Andrew and Iohn they did leaue their possession,
Their ships and nets, their lynes, and all the laue
Of temporall substance nothing would they haue
Contrarious to their contemplation,
But soberlie their sustentation.

Iohn the Baptist went to the Wildernesse,
Lazarus, Martha, and Marie Magdalene:
Left heritage, and gwds, both moze and lesse:
Prudent S. Paul thought Propertie prophane:
From Towne to Towne he ran in wind & Raine,
Upon his feete, teaching the Word of Grace,
And neuer was subjected to Riches.

The Gled said, Pet I heare nothing but good,
Proceede shortlie, and thy matter aduance,
The Papingo said, Father by the Rood,
It were too long to shew the circumstance,
How Propertie with her new alliance,
Grew great with child, as true men to mee tolde,
And bare two Daughters goodlie to behold.

The eldest Daughter named was Riches,

The

The second Sister Sensualitie.
Which did increase within a short processe,
Per-pleasant to the Spiritualitie:
In great substance, and excellent beautie:
These Ladies two grew so within few yeeres:
That in the world was none might be their pa

This royall Riches and Ladie Sensuall,
From that time forth toke whole gouernan
Of the most part of the Spirituall:
And they againe with humble obseruance,
Amorously their wits did aduance,
As true Louers their Ladie for to please,
GOD wote if then their hearts were at eas

Soone they forget to studie, pray, and pre
They grew so subject to Dame Sensuall:
And thought but paine-poore people for to tea
Yet they decreed it in their Counsall,
They would no more to Marriage bee thrall:
Trusting surelie to obserue Chastitie,
And all beguiled said Sensualitie.

Appearantlie they did expell their Wiues,
That they liue at large without thirlage,
At libertie to lead their lustie liues,
Thinking men thrall that beene in Marriag
For new faces prouocke doe new courage,
Thus Chastitie they turne into delite,
Wanting of Wiues, beene cause of appetite.

Dame Chastitie did steale away for sham
When once shee did perceiue their purueya

ame Sensuall a Letter did proclaime,
nd her exiled Italie and France:
n England could shée get none ordinance:
hen to the King and Court of Scotland,
hæ marked her withoutten more demand.

Trusting into that Court to get comfort,
hee made her humble supplication:
hortlie they said, Shée should get no support,
ut threatned her with blasphemation:
o Priestes goe make your protestation,
t is (said they) many an hundreth yeare,
ince Chastitie had anie entrance hære.

Tyred for trauell, shée to the Priests past,
nd to the Rulers of Religion:
f her presence shortlie they were agast.
aying, they thought it but abusion,
er to receiue: so with conclusion,
ith one aduise decrœted and gaue downe,
hey would receit no Rebell out of Rome.

hould wée receiue that Romanes haue refused,
nd banisht England, Italie, and France:
or your flatterie? then were wée well abused,
esse hence (said they) & fast your wayes aduance
mang the Nunnes goe sœke your ordinance,
or wœ haue made oath of fidelitie,
o Daine Riches, and Sensualitie.

Then patientlie shée made Progression,
oward the Nunnes with heart sighing full sore,
hey gaue her presence with procession,

Re-

Receiuing her with honour, laude, and glo
Purposing to preserue her euermore:
Of that nouels came to Dame Propertie,
To Riches, and to Sensualitie.

Which sped them at the post right spœdilie
And set a Siedge proudlie about that place:
The sillie Nunnes did yælde them hastilie,
And humblie of that guilt they asked grace,
Then gaue their bands of perpetuall peace,
Receiuing them, they cast vp doores wide,
Then Chastitie there no longer might byde.

So for refuge fast to the Friers shée fled,
Who said, They would of Ladies take no cu
Where is shée now, then said the grædie Gle
Not among you (said shæ) I you assure,
I trust shée bée vpon the Borrow-Moore,
By south Edinburgh, & that right many mea
Profest among the Sisters of the Seanes.

There hath shée found her Mother Pouert
And Deuotion her owne Sister carnall:
There hath shée found Faith, Hope, and Cha
Together with the vertuous Cardinall,
There hath shée found a Conuent yet vnthra
To Dame Sensuall, nor with Riches abused,
So quietlie these Ladies are enclosed.

The Pyat said, I dread they assailed,
They render them, as did the holie Nunnes,
Doubt not (said shæ) for they are so artail
They purpose to defend them with their Gu

adie to shoote they haue sixe great Cannons:
erseuerence, Constance, and Consciente,
ctcritie, Labour, and Abstinence.

To resist subtile Sensualitie,
tronglie they are enarmed fæte and hands:
Abstinance and kæped Pouertie,
ntrare Riches, and all her false seruands,
ey haue a Bumbard brased vp in bands,
kæpe their Port in midst of their Close,
hich is called, Domine custodi nos.

Within whose Shot there dare none enemies
proach their place, for dread of dints doure:
th night and day they worke as busie Bees,
their defence readie to stand in stoure.
d haue such Matches on their vtter Towre,
at Dame Sensuall with siege dare not assailyie
come within the shot of their artailyie.

e Pyat said, Whereto should they presume,
to resist sweete Sensualitie:
Dame Riches which Rulers are at Rome,
they more constant in their qualitie,
an the Princes of Spiritualitie,
hich pleasantlie withoutten obstacle,
ue them receiued in their habitacle?

How long trust yee these Ladies shall remaine,
solitare in such perfection?
e Papingo said, Brother in certaine,
long as they obey Correction,
osing their heads by Election.

An-

Vnthrall to Riches and to Pouertie,
But as requireth their neceſſitie.

O prudent Prelates, wher was your pre
That toke in hand to obſerue Chaſtitie,
But auſtere life, labour, and abſtinence?
Perceiue yee not the great proſperitie,
Apparantlie to come of Propertie?
Yee know good cheare, great eaſe, and idl
To Lecherie was mother and miſtreſſe.

Thon rau'ſt vnrocked, the Rauen ſaid by
So to reproue Riches or Propertie:
Abraham and Iſaac were rich and verie
Iacob and Ioſeph had proſperitie:
The Papingo ſaid, That is of veritie:
Riches I grant is not to bée refuſed,
Prouiding als that they bee not abuſed.

Then laid the Rauen a replication,
And ſaid, Thy reaſon is not worth a myt
As I ſhall proue with proteſtation:
That no man take my word into deſpite,
I ſay. The temporall Princes haue the
That in the Church ſuch Paſtors to prou
To gouerne ſoules, themſelues that cann

Long time after the Church toke Pro
The Prelates liued in great perfection,
Vnthrall to Riches or Senſualitie,
Vnder the holie Spirites protection,
Orderlie choſen by election:
As Gregore, Ierome, Ambroſe, and Ang
Benedict, Bernard, Clement, Clete, and

Such patient Prelates, entered by the port,
Pleasing the people by predication:
Now dyke-lowpers doe in the Church resort,
By Symonie and supplication,
Of Princes, by their presentation:
To sillie soules, that are the LORDS Sheepe,
Are giuen to hungrie rauenous Wolues to keepe.

No maruell is though wee Religious men,
Degenered bee, and in our life confused:
But sing and drinke, none other craft wee ken:
Our spirituall Fathers haue so vs abused:
Against our will these Traitours beene intruded:
Laicke men haue now Religious men in cures,
Professt Virgines in keeping of strong Whores,

Princes, Princes, where is your high prudence?
In disposition of your Benefices?
The guardoning of your Courticiens,
Is some cause of these great enormities:
There is a sort waiting like hungrie Flies,
For spirituall cure, though they bee nothing able,
Whose grædie thirst beene insatiable.

Princes, I pray you, bee no more abused,
To vertuous men hauing so small regard:
Why should Vertue through Flatterie bee refused
That men for Cunning can get no reward:
Alas, that euer a Bragger or a Baird,
A Whore-master, or common Hasarture,
Should in the Church get anie kinde of cure.

Were I a man worthie to weare a Crowne,

Aye when there vaiked any Benefices,
I should cause call a Congregation:
The principall of all the Prelacies,
Most cunning Clarkes of Universities,
Most famous Fathers of Religion,
With their aduise make disposition.

I should dispone all Offices pastorals,
To Doctors of Diuinitie or Iure:
And cause Dame Vertue pull vp all her sail
When cunning men had in the Church mo
Cause Lords send their Sonnes, I you all
To seeke Science, & famous Schooles freq
Then them promoue that were most sapient

Great pleasure't were to heare a Bishop p
A Deane, or Doctor of Diuinitie:
An Abbot which could well the Conuent te
A Person dowing in Philosophie:
I tine my time to wish which will not bee,
Were not the preaching of the begging Fri
Lost were the Faith among the Seculiers.

As for their preaching (said the Paping
I them excuse: for why? they bæne so thrall
To Propertie, and her digne Daughters tw
Dame Riches, and faire Ladie Sensuall,
They may not vse no pastime spirituall,
And in their Vabites they take such delite,
They haue refused Rollet and Rapluch whit

Taking to them Scarlet and Tramosie,
With Veneuer, Vertrirk, Græce & rich A

Their low heartes exalted are so hie,
To sæ their papall pompe it is a pine,
Yore rich array is now with Friuyies fine,
Upon the bairding of a Bishops Mule,
Than euer had Peter or Paul against Yule.

When faire Ladies their Chaine may not escape,
Same Sensuall such sæde in them is sowne,
Lesse skaith it were, with licence of the Pope,
That each Prelate a wife had of his owne,
Thē sæ their bastards throughout ȳ country blown
Or now bæ they well comined from the schooles,
They fall to worke as they were common Bulls.

Yew (said the Gled) thou preachest all in vaine.
Æ seculare folkes haue of our Case no cures:
I grant (said shee) yet men will speake againe,
How yæ haue made an hundreth thousand hures,
Which had not bin, were not your lecherous lures
And if I lie, heartlie I mæ repent,
Alas neuer Bird I know more penitent.

Then shée her shraue with deuote countenance,
To that false Gled, which fained him a Frier,
And when shæ had fulfilled her pennance,
All subtillie at her hee can enquire.
Howse you (said hæ) which of vs Brethren héere
Shall haue of your naturall goods the cures,
Ou know none bæne more holie Creatures.

I am content (said the poore Papingo)
That you Frier Gled, & Corby mõk your brother
Haue cure of all my goods, and no mo:

Since at this time friendship I finde none oth
Wée shall bée to you true, as to our mother,
(Said they) and swoze to fulfill her intent:
Of that (said shée) I take an Instrument.

The Pyat said, What shall mine office bée,
Duer-man (said shée) vnto the other two:
The rowping Kauen said Swéete Sister let
Your whole intent, foz it is time to goe:
The grædie Gled said, Bzother doe not so,
Wée will remaine, and héere hold vp her head;
And neuer depart from her till shée bee dead.

The Papingo them thanked tenderlie,
And said, Since yée haue tane on you the cure,
Then part my naturall goods equallie,
That euer I had, oz haue of Daine Nature,
First to the Yowlet indigent and powze,
Which on the day foz shame dare not bee seen
To her I leaue my gay galbert of greene.

My bzight depured eyes as Chzistall clear
Unto the Backe yée shall them both pzesent:
In Phœbus pzesence which dare not appeare
Of naturall sight shée is so impotent:
My birnisht Béeke I leaue with good intent,
Unto the gentle piteous Pelicane,
To helpe to pierce her tender heart in twaine.

I leaue the Gouke which haue no song but
My Musicke, with my voyce Angelicall,
And to the Goose yee giue when I am gone,
Mine Eloquence and tongue Khetozicall,

And take and dry my bones great and small,
Then close them in a Case of Ebur fine,
And them present vnto the Phœnix syne.

To burne with her when shée her life renewes,
In Arabie yée shall her finde but wéere:
And shall her know by her most heauenlie hewes,
Gold, Azure, Gowles, Purple and Syneper,
Her date is for to liue fiue hundreth yeeres:
Take to that Bird my commendation:
Also I make you supplication.

Since of my Corps I haue you giuen the cure,
Æspéede you to the Court but tarrying,
And take mine heart of perfect protrature,
And it present vnto my Soueraigne King,
I know hée well it close into a King:
Commend mee to his Grace I you exhort,
And of my passion make him true report.

Yé thrée my Trypes shall haue for your trauell,
With Leuer and Lung to part equall among you
Praying Pluto the potent prince of hell,
If yée failyie, that in his fœte hée fang you,
Bé to mée true, though I nothing belong you,
Nore I suspect your Conscience béene too large,
Doubt not (said they) wé tak it with the charge

Adew Brethren, said the poore Papingo,
To talke now more, I haue no time to tarrie,
But since my spirit must from my bodie goe,
I recommend it to the Quéene of Farie.
Eternallie into her Court to tarrie,

In Wildernesse among the holts hore,
Then shée inclinde her head, and spake no mo

Plunged into her mortall passion,
Full grieuouslie shée gripped to the ground:
It were too long to make narration,
With sighes full sore, with many stong & stou
Out of the wound the blood did so abound,
A compasse round was with her blood made re
Without remead there is nothing but dead.

And by shée had In manus tuas said,
Extincted were her naturall wits fiue:
Her head full softlie on her shoulders laid,
Then yéld the spirit with paines pungitiue,
The Rauen began rudelie to rug and riue,
Full Rauenous-like, his emptie throate to s
Eate softlie brother (said the grædie Gled)

While shée is hote, let part her euen amon
Take thou one halfe, and reach to mée the ot
Into our right I wote no wight dare wrong
The Pyat said, The fiende receiue the other,
Why make you me step-bairne, & I your broth
You doe mee wrong (sir Gled) I shrew your he
Take there said hee, the puddings for thy part

Then wote ye well my heart was wonder sai
For to behold that dolent departing:
Her Angel-feathers flying in the Aire:
Except the heart, was left of her nothing:
The Pyat said, That pertaines to the King,
Which to his Grace I purpose to present,
Then (said the Gled) shalt faile of thine int

The Rauen ſaid, GOD, nor I rare in a Rope,
ſ thou get this to either King or Duke:
The Pyat ſaid, Plaine I not to the Pope:
han in a Smiddie I bee ſmorde with ſmoke,
aith that the Gled the piece caught in his cloke,
nd fled his way, the reſt with all their might,
o chaſe the Gled, flew all out of my ſight.

Now haue yée heard this little Tragedie,
he ſore complaint, the teſtament and miſchance
f this powre Bird, which did aſcend ſo hie:
eſæching you excuſe mine ignorance,
nd rude indite, which is not to aduance:
nd to the Mueire I giue commandement,
ake no repaire where Poetes bæne preſent.

Becauſe thou bæne of Rhetoricke ſo denude,
æ neuer ſæne nære hand none other Booke:
aith King nor Quæne, with Lord, nor mã of good
aith coate vncleane claime kinred to ſome Cook
teale in a nooke, when they liſt on thée looke:
or ſmell of ſmooke men will abhor to heare thée,
ere I forſwear thæ, wherfore to lurk go lear thæ

he Dreame of Sir *Dauid Lindeſay* of the Mount
Knight, familiar Seruitour to our Soueraigne
Lord King *Iames* the fift, &c.

The Epiſtle to the Kings Grace.

Right potẽt Prince, of hie imperial blood,
Vnto thy Grace I truſt it wil be known
My ſeruice done vnto thy Celſitude,
Which néeds not at lẽgth for to be ſhown

And though my youth-hood nære be ouerblow
Exerc'd in seruice of your Excellence,
Hope hath mee height a goodlie recompence

When thou wast young, I bare thee in mine A
Full tenderlie, till thou began to gang:
And in thy bed oft happed thee full warme,
With Lute in hand, then sweetlie to thee sang
Sometime in dansing fierielie I flang,
And sometime playing fairses on the flure,
And sometime on mine Office taking cure.

And sometime like a fiend transfigurate,
And sometime like a greeslie ghost of Gy:
In diuerse formes oftimes disfigurate,
And sometimes disaguisde full pleasantlie,
So since thy birth, I haue continuallie
Beene exercisde, and aye to thy pleasure,
And sometime Steward, Capper, and Carv

Thy Purse-master, and secret Thesaurer,
Thine Ischer aye since thy natiuitie:
And of thy Chamber chiefe Cubiculare,
Which to this houre haue keeped my lawtie,
Louing bee to the blessed Trinitie,
That such a wretched worme haue made so a
To such a Prince to bee so agreeable.

But now thou art by influance naturall,
High of ingine, and right inquisitiue:
Of antique Stories, and deedes Martiall,
More pleasantlie the time for to ouer-driue,
I haue at length the Stories descriue,

f Hector, Authur, and gentle Iulius,
f Alexander and worthie Pompeius.

Of Iason and Medea all at length,
f Hercules the actes honourable:
nd of Samson the supernaturall strength,
nd of leele Louers the Stories amiable,
nd oftimes haue I fained manie a fable,
f Troylus the sorrow and the soye,
nd siedges all of Tyre, Thebes, and Troy.

he Propheries of Rymour, Beed, and Merling,
nd many other pleasant Victorie,
f the red Etin, and the Gyre Carling:
omforting thee when that I saw thee sorie,
ow with suppost of the King of Glorie,
shall thee shew a storie of the new,
he which before I neuer to thee shew.

But humblie I beseech thine Excellence,
Vith ornate tearmes though I cannot expresse:
This simple matter, for lacke of Eloquence:
et notwithstanding all my businesse,
Vith heart and hand my minde I will addresse,
s I best can, and most compendeous,
ow I begin, the matter hapned thus.

The Prologue.

IN the Kalends of Ianuarie,
Whē fresh Phœbus by mouing circulare:
From Capricone was entred in Aquarie:
With blastes that had the branches made
full bare,

The

The Snow and Sléete perturbed all the Aire
And flæmed Flora from euerie Banke and
Through support of the austiere Eolus.

After that I the long-some Winter-night
Had lyen waking in my bed alone:
Through heauy thought, ỳ no way slépe I
Remembring of diuerse things by-gone:
So vp I rose, and clothed mæ anone:
By this faire Titan with his beames light,
Ouer the world had spred his Banner bright.

With Cloake and Hode I dressed mée bel
With double shoes and mittaines on mine
Albeit the Aire was right penetratiue,
Yet sure I swith, lanching ouerthrough the
Toward the Sea, to sport mæ on the Sands,
Because vnblowmed was both Banke and B
And so as I was passing by the waye.

I met Dame Flora in dole-wæde disagu
Which into May was dulce and delectable,
With sturdy stormes her sweetnes was supp
Her heauenlie hewes were turned into sable:
Which sometime were to Louers amiable:
Fled from the Frost the tender Flowres I sa
Vnder Dame Natures Mantle lurking law,

The small Fowles in flockes saw I flee,
To Nature making lamentation:
They lighted downe beside mee on a trée:
Of their complaint I had compassion:
And with a pitteous exclamation,

ey said, Blessed be Summer with thy flowres.
d waried bee thou Winter with thy showres.

Alas, Aurora the sillie Larke can cry,
here hast thou left thy balmie liquour swéete:
at vs rejoyced, wée mounting in the Sky:
y siluer droppes are turned into Sléete:
faire Phœbus, where is thy wholesome Heate:
hy sufferest thou thine heauenlie pleasant face
ith mistie vapours to bée obscurde, alace:

here art thou May: with Iune thy sister shéene
ell brodered with desires of delight:
d gentle Iulie with thy Mantle grœne,
hambled, with Roses red and white:
lw olde and cold Ianuarie in despite:
aues from vs all pastime and pleasure:
as, what gentle heart may this endure:

Ouerspred are with cloudes odious,
e golden Skies of the Orient:
anging in sorrowing song melodious,
hich wée had wont to sing with good intent,
sounding to the Heauens Firmament:
t now our day is changed into night,
ith that they rose, and flew out of my sight.

Pensiue in heart passing full soberlie,
nto the Sea, forward I past anone:
he Sea was out, the Sea was smoth and dry,
hen vp and downe I mused mine alone,
ll that I spyed a little Caue of stone,
igh in a Crage, vpward I did approach,
ithout staying, and clambe vp to the Roach.

And purposed for passing of the time,
Mee to defend from otiositie:
With Pen and Paper to register in Rime,
Some merrie matter of Antiquitie:
But idlenesse ground of iniquitie,
Shee made so dull my spirites mee within,
That I knew not at what end to begin.

But sate still in that Caue, where I migh
The waltering of the waues vp and downe:
And this false worlds instabilitie,
Unto that Sea making comparison,
And of this wretched worlds variation,
To them that fixes all their whole intent,
Considering who most had, should most repe

So with mine Hood I happed mee full wa
And in my Cloake I folded both my Feete:
I thoght my Corps with cold shold tak no ha
My Wittaines held mine hands full in heate,
The scoulking Rocke mee couered from the
There still did I sit my bones for to rest,
Till Morphus with sleepe my spirit oppress.

So through the boasterous blasts of Eolus,
And through my waking on the night before
And through the Seas mouing marueillous,
By Neptunus, with many rout and roare,
Constrained I was to sleepe, withoutten m
And what I dreamed in conclusion,
I shall you tell a marueillous vision.

Thought a Ladie of prtrature perfite,
Did salute me with benigne countenance
And I which of her prelence had delite,
To her againe made humble reuerence,
d her demanded sauing her pleasure,
hat was her name: She answered courteously
ame Remembrance (said shee) called am I.

Which commed is for pastime and pleasure
f thee, and for to beare thee companie:
ecause I see thy spirit without measure,
o sore perturbed by Melancholie,
ausing thy Corps to ware cold and drie,
herefore get vp, and goe anone with mee,
o were wee both in twinkling of an eye.

own through the Earth in midst of the Center,
re euer I wist, into the lowest Yell:
nd in that carefull Caue when wee did enter,
outing and yowling wee heard with many yell.
n flame of fire right furious and fell,
las crying many carefull Creature,
laspheming GOD, and warying Nature.

There saw wée diuerse Popes and Emperours,
ithout recouer manie carefull King:
here saw wee many wrongous Conquerours,
ithoutten right Reauers of others Reignes:
he men of Church lay bonden into binges,
here saw wee many carefull Cardinall,
nd Archbishops in their pontificall.

Proud and peruerse Prelates out of number,

Tyrants,

Pryors, Abbots, and false flattering Fri
To specifie them all, it were a cumber,
Regulare Channons, churle Mõks, & Chan
Curious Clarkes, and Prieſtes seculiares:
There was some part of each Religion,
In holie Church which did abusion.

Then I demanded Dame Remembrance,
The cause of these Prelates punition:
Shée said, The cause of their vnhappie chance
Was Couetous Lust, and Ambition:
The which now makes them lacke fruition
Of GOD, and hæres eternallie must dwell
Into this painfull poysoned pit of Hell.

And they did not instruct the ignorant,
Prouocking them to penitence by preaching
But serued worldlie Princes insolent,
And were promoued by their fained flietching
Not for their Science, Wisedome, nor Teach
By Simonie was their promotion.
More for deniers, than for Deuotion.

Another cause of the punition,
Of these vnhappie Prelates imprudent,
They made not equall distribution,
Of holy Church, Patrimonie nor Rent,
But temporallie they haue it all mispent,
Which should haue bæne triparted into three
First, to vphold the Church in honestie.

The second part to sustaine their estates,
The third part, to bee giuen to the powres:

t they dispone these goods all other gates,
n Cards and Dyce, on Harlotrie and Hores,
ose Catiues tooke no count of their cures:
heir Church reuine, their Ladies cleanlie cled,
d richlie ruled both on horde and bed.

Their bastard Barnes proudlie they prouided.
he Church-goods largely they did on them spēd
their default their subdites were misguided:
nd counted not their GOD for to offend,
hich caused them lacke grace at the latter end.
ling that Rout I saw in Cuppes of Brasse,
mon Magus, and Bishop Cajaphas.

Bishop Annas and the tratour Iudas,
homire that prophet poysonable:
ore Dathan, and Abiram there was,
retiques wee saw innumerable:
was a sight right wondrous lamentable,
w that they lay into these flames fleeting,
ith carefull cryes, sore groaning and weeping

Religious men were punisht painfullie,
vaine-glorie and disobedience,
eaking their constitutions wilfullie,
t hauing their ouer-men in reuerence,
know their rule they tooke no diligence:
lawfullie they vsed Propertie,
sing the bounds of wilfull Powertie.

Full sore weeping with voyces lamentable,
ey cryed loude, O Empetour Constantine!
e may wyte thy possession poysonable,

Of

Of all our great punition and paine,
Albeit thy purpose was to a good fine,
Thou banisht from vs true Deuotion,
Hauing such eye to our promotion.

There wée beheld a denne full dolorous,
Where that Princes and Lords temporall
Were cruciate with paines rigorous:
But to erpreame their paines in speciall,
It doeth exceede all my memoriall:
Importable paine they had but comforting
Their blood Royall made them no suppor

Some catiue Kings for cruell oppressi
And other some for their wrongous conq
Were condemned they and their succession
Some for publicke Adulterie and Incest,
Some suffered people neuer to liue in rest
Deliting so in pleasure sensuall.
Wherefore their paine was there perpetu

There was the cursed Emperour Nero,
Of euerie vice the horrible vessell:
There was Pharaoh with many Princes
Oppressours of the Children of Israel:
Herod, with many mo than I can tell,
Ponce Pilate was there hanged by the hal
With vnjust Judges for their sentence fa

Dukes, Marquesses, Earles, Barons, &
With their Princes was punisht painfu
Participant they were of their vnrights
Forward wee went, and let those Lords

And saw where Ladies lementablie,
Like mad Lyons were carefullie crying,
In flame of fire right furiouslie frying.

Empresses, Quænes, and Ladies of honour,
Many Duchesse, and Countesse full of care:
They pierst mine heart, these tender creatures,
So pined in that pit full of dispare,
Plunged in paine with manie ruthfull rare,
Some for their pryde, some for adulterie,
For their tyting of men to Lecherie.

Some had bæne cruell and malicious,
Some for making of wrongous Heiritours:
For to rehearse their liues vitious,
It were a great stay to the Auditours:
Of Lecherie they were the verie lurs,
With their prouocatiue impudicitie,
Brought many a man to infelicitie.

Some women for their pusillanimitie,
Quer-set with shame they did them neuer shrive:
Of secret sinnes done into quietie,
And some repented neuer in their liue:
Withoutten ruth those Ruffians did them riue,
Rigorouslie without any compassion,
Great was their dole and lamentation.

That wæ were made, they cryed full oft, alace
Thus tormented with paines intollerable:
Wee mended not when wæ had time and space:
But toke in Earth our lustes delectable,
Wherefore with fiends vgly and horrible,

Wee are condemned for euermore, alace,
Eternallie withoutten helpe of grace.

Where is the meate and drinke delicious:
With which wee fed our carefull carions:
Gold, Siluer, Silke, and Pearles precious,
Our Riches, Rents and our possessions:
Withoutten hope of our remissions:
Alas, our paines are insufferable,
And our torments to count innumerable.

Then wee beheld where many a thousand
Common people lay flightering in the fire:
Of euerie state there was a bailfull band,
There might bee seene manie a sorrowfull sight
Some for enuie suffered, and some for yre,
And some for lacke of restitution,
Of wrongous goods without remission.

Mansworn Marchãts for their wrõgous wtn
Hourders of gold, and common Vserers:
False men of Law in Captels right cunning
Theeues, Reauers. and publicke oppressers,
Some part there were of vnleale Labourers:
Craftsmen there saw wee out of number,
Of each sort to declare it were a cumber.

Also long some for mee for to endite,
Of this prison the paines in speciall:
The Heat, the Cold the Dolour and Despit
Wherefore I speake to them in generall:
That dolefull Denne, that Fornace inferna
Whose reward is rew without remead,
Euer dying, and neuer to bee dead.

Hunger, and thirſt in ſtead of meat and drinke
And for their cloathing, Toads and Scorpions:
That darke Manſion is tapeſſed with Stinke,
They ſæ nothing, but horrible Viſions:
They heare but ſcornes and deriſions,
Of foule Fiendes, and blaſphemations:
Their fæling is importable paſſions.

For Melodie miſerable Mourning,
There is no ſolace, but dolour infinite,
In bailfull beds bitterlie burning,
With ſobbing, ſighing, ſorrow, and with lyte,
Their conſciences their hearts ſo did byte,
To heare them flyte, it was a cauſe of care,
So in deſpyte plunged into deſpare.

A little aboue that doloreus Dungeon,
Æ entred in a Countrie full of care:
Where that wee ſaw many a Legion,
Æping and howling with many a ruthfull rare
What place is that (ſaid I) of bliſſe ſo bare?
Hee anſwered, and ſaid, Purgatory.
Which purgeth ſouls ere they come to glory

I ſæ no pleaſure hære but mækle paine,
Wherfore ſaid I, leaue we this ſort in thy all
purpoſe neuer to come hære againe.
But yet I doe beleæue, and euer ſhall,
That the true Church can no way ere at all,
Such things to bee as Clarkes doe conclure,
Albeit my hope ſtands moſt in CHRISTS blood.

* THE Authour mocked at this firſt erronr, as before is expreſſed.

Aboue that, in the third Priſon anone,

Wee entred in a place of perdition,
Where manie Babes were making dreare
Because they lacked the fruition
Of GOD, which was the great punition,
Of Baptisme, they laked the ensenyie,
Upward wee went and left that mirthlesse

Into a Vault aboue that place of paine,
Unto the which but sojourne wee ascended,
That was the Limbe, in the which did rema
Our fore-fathers, because Adam offended,
Eating the fruite, the which was so offended
Many a yeare they dwelt in that Dungeon,
With darknesse and with desolation.

Then through the Earth, of nature colde
Glad to escape those places perilous:
Wee hasted vs right wonder spedilie,
Yet wee beheld the secrets marueilous:
Of Mynes of Gold, and Stones precious,
Of Siluer and of euerie fine Mettall,
Which to declare it were too long to dwell.

Up through the Water shortlie wee inten
Which enuirous the Earth withoutten dou
Then through the Aire shortlie wee ascended
His Regions through beholding in and out,
Which Earth and Water closed round abou
Syne shortlie vpward through the fire wee
Which was the highest and hottest Elemen

When wee had all the Elements ouer-pa
That is to say, Earth, Water, Aire, and

pward wee went withoutten any red,
o sæ the Heauens, was our most desire,
ut ere wæ might win to the Heauens Empire,
behoued vs to passe the way fulleuen,
pthrough the Spheares of the Planets seuen.

First to the Mone, and visted all her Spheare
uæne of the Sea, and beautie of the night:
f Nature moist and cold, and nothing cleare,
r of her selfe shée hath none other light,
ut the reflere of Phœbus beames so bright:
he twelue signes shæ passeth round about,
eight and twentie dayes withoutten doubt.

Then wæ ascended to Mercurius,
hich Poets call the god of Eloquence,
ight Doctor-like with tearmes delicious:
n Arte expert, and full of Sapience,
t was pleasure to pause on his prudence,
ainters and Potes are subject to his cure,
nd hote and drie hæ is of his nature.

Also as cunning Astrologiers sayes,
ee doeth complæte his course naturallie,
n thræ hundreth and eight and thirtie dayes:
hen vpward wæ ascended hastilie,
o faire Venus, where shæ right lustilie,
as set into a seat of Siluer shæne,
hat faire fresh goddesse, ý luskiee Loues Quæne

They pierced mine heart herblinkes amorous,
lbeit that sometime shæ is changeable:
ith countenance, and cheare full dolorous:

Sometime right pleasant glad, and delectable
Sometime constant, and sometime variable,
Yet her beautie resplendent as the fyre,
Swadges the wrath of Mars that god of yre.

The pleasant Planet, if I can right descry
Shee is both hote, and moist of her nature:
That is the cause shee prouocatiue:
To all them that are subiect to her cure,
To Venus workes, so that they may endure:
And shee compleetes her courses naturall,
In twelue Monethes withoutten any faile.

Then past wee to the Spheare of Phœbus bright,
That lustie Lambe, and Lanterne of the Heauen,
And gladder of the Starres with his light,
And principall of all the Planets seuen,
And set in midst of them all full euen,
As Roy royall rolling into his Spheare,
Full pleasantlie into his golden Chaire.

Whose influence and vertue excellent,
Giueth the life to euerie earthlie thing:
Which Prince of euerie Planet precellent,
Doth foster flowres, and causeth hearbes spr
Through ỹ cold Earth, and causeth birds to
Also his regulare reigning in the Heauen,
Is just vnder the Zodiacke full euen.

For to descriue his Diademe Royall,
Bordred about with stones shinning bright:
His golden Cart, or Throne imperiall,
The foure Steedes that draweth it full right

leaue to Poets, because I haue no slight:
at of his nature hée is hote and dry,
ompleeting in one yéere his course truelie.

Then vp to Mars in hye wee hasted vs,
Aonder hote and dryer than the Thunder,
is face flaming as fire furious,
is boast & brage moze awfull than the Thunder
ade all the Heauen most like to shake asunder
ho would behold his countenance and feare,
ight call him well the god of men of wære.

With colour red, and loke malicious,
ight cholerike of his complexion:
ustiere, angrie swære, and seditious,
incipall cause of the destructions,
f many god and noble Region,
lere not Venus his yze doeth mitigate,
his woꝛld of peace would bee right desolate.

The god of griefe withoutten sojourning,
yeares two his course hée doeth complæte:
hen past wee vp where Iupiter the King,
ate in his Spheare right amiable and swæte,
mplerionate with moistnesse and with heate:
hat pleasant Prince, faire, dulce and delicate,
ouocked peace, and banished debate.

The olde Poets by superstition,
eld Iupiter the father principall,
fall these gods in conclusion:
his prerogatiue in speciall,
ad by his vertues into generall.

To old Saturne hee maketh resistance,
When to his malice hæ would worke venge

Thus Iupiter withoutten sosourning,
Passe through all twelue Signes full euen,
In yéeres twelue: And then but tarrying,
Wæ past vnto the highest of the seuen:
To Saturnus, which troubles all the Heauen,
With heauie cheare, and colour pale as Lead
In him wæ saw but dolour to the dead.

And colde and drie is hee of his nature,
Foule like an Owle, of euill condition:
Right vnpleasant hæ is of protratoure,
His intricate disposition,
It put all things in perdition:
Ground of sickneste, and melancholious,
Peruerse and poore, both false, and enuious.

His qualitie I cannot loue, but lacke,
As for his mouing naturallie but wære,
About the signes of the Zodiacke.
Hee doeth complæte his course in thirtie yea
And so wæ left him in his frostie Spheare.
Upward wæ did ascend incontinent,
But rest, till wæ came to the Firmament.

The which was fired full of Starres bright
Of figure round, right pleasant and perfite:
Whose influence and right excellent light:
And whose number may not bee put in write,
Yet cunning Clarkes doe naturallie endite,
How hæ doeth end his course withoutten wæ
In the space of an hundreth and thirtie yéere.

gen the ninth Spheare and mouer principall,
f all the rest, wee visite all that heauen,
hose daylie motion is continuall,
th Firmament, and all the Planets seuen,
om East to West making them goe full euen,
nto the space of foure and twentie yeeres,
et by the minde of the Astronomiers.

The seuen Planets into their proper Spheares
om East to West they moue naturallie,
ome swift, some slow, as to their kind effeares
s I haue showne before especiallie,
hose motion causeth continuallie,
ight melodious harmonie and sound,
nd all through mouing of these Planets round.

Then mounted wée with right feruent desire,
pthrough the Heauen called the Christalline:
nd so wée entred into the Heauens Empire,
hich to describe it passeth mine ingine,
here GOD into his holy Throne diuine.
eignes in his Glorie inestimable,
ith Angels cleare which are innumberable.

In orders nine these Spirites glorious,
re diuided, the which excellentlie,
aking louing with sound melodious,
inging Sanctus right wonder feruentlie:
hese orders nine they are full pleasantlie
iuided into Hierarchies three,
nd three Orders in euery Hierarchie.

The lowest Order in the Angels bright,

As

As Messengers to this low Region:
The second Order Archangels full of might,
Vertuous Potestates, Principates of renowne,
The first is called, Domination.
The seuenth, Thronus, the eight high Cherubin,
The ninth and highest called, Saraphin.

And next vnto the blessed Trinitie,
In his triumphing Throne imperiall:
Three into one, and one substance in three,
Whose indiuisible Essence eternall,
The rude ingine of mankind is too small
To comprehend, whose power infinite,
And diuine Nature no creature can write.

No mine ingine is not sufficient,
For to treat of his high Diuinitie:
All mortall men are insufficient,
To consider these three in vnitie:
Such subtile matter I must nedes let bee,
To studie on my Creede, it were full faire,
And let Doctors of such matters declare.

Then wee beheld the blest Humanitie
Of CHRIST, sitting on his Siege Royall,
At the right hand of the Diuinitie:
With an excellent Court Celestiall,
Whose exercition continuall,
Was in louing their Prince with reuerence,
And on this wise they keped ordinance.

Next to the Throne we saw ỳ Muene of quene
Well companied with Ladies of delite,

wéte was the Song of those blessed Virgines,
o mortall man their solace may endite:
he Angels bright innuberable infinite,
uerie Order into their owne degræ,
lere Officers vnto the Deitie.

Patriarkes and Prophets honourable,
ollaterall, Counsellers in his Consistorie,
uangelists, Apostles, venerable,
lere Captaines vnto the King of Glorie,
hich Chirstaine-like had wone the victorie,
f that triumhant Court Celestiall,
aint Peter was Lieuetenant generall.

he Martyres were as noble stalward Knights,
iscomfiters of cruell battells thræ:
he Flesh, the World, ỹ Fiend, & all their mights
onfessours, Doctors in Diuinitie.
s Chappell Clarkes vnto his Deitie:
nd last wæ saw infinite multitude,
aking seruice vnto his Celsitude.

Which by the high Diuine permission,
elicitie they had inuariable:
nd of his God-head cleare cognition,
nd complæte peace they had interminable,
heir glorie and honour was inseparable:
hat pleasant place replæte of pulchritude,
nmeasurable it was of magnitude.

There is plentie of all pleasures perfite,
nd cleare bright nesse without obscuritie,
ithoutten dolor, dulcor, and delite.

With-

Withoutten Rancor, perfect Charitie,
Withoutten Hunger, Satiabilitie.
O happie are the Soules predestinate,
When Soule and Bodie shall bee glorificate.

These marueilous mirths for to declare,
By Arithmeticke they are innumerable:
The protrature of that Palace preclare,
By Geometrie, it is vnmeasurable,
By Rhetoricke als impronounctable:
There is no Eares may heare, nor Eyes may
Nor heart may thinke this their felicitie.

Whereto should I presume for to endite,
The which Saint *Paul* that Doctor sapient,
Cannot expresse, nor into paper write:
The high excellent worke indefficient,
And perfect pleasures euer permanent,
In presence of that mightie King of Glore,
Which was, and is, and shall bee euermore.

At Remembrance I humblie did desire,
If I might in that pleasure still remaine:
(Said shée) against Reason is thy desire,
Wherefore, my Friend thou must returne ag
Into the world, where thou must suffer pain
And thole the Death with cruell paines sore
Ere thou beginst to reigne with him in glore.

Then wee returned sore against my will.
Downe through the Spheares of ỹ heauens cl
Her commandement behoued I to fulfill,
With sorie heart, wote yee wit houtten wo

Would full faine haue stayed there all yéere,
But thée said to mée, There is no remeade,
Ere thou remainst heere first thou must bée dead.

(Said I) I pray you heartfullie Madame,
Sinze wee haue such contemplation
Of heauenlie pleasures, yet ere wee passe hame,
Let vs haue some consideration
Of Earth, and of her situation:
Shee answered and said, That sall bee done.
So were wée brought in the Aire full soone.

Where wée might see the Earth all one at sight,
But like a moate so it appeardo to mée:
In the respect of the Heauens bright.
I haue maruell (said I) how this may bée,
The Earth seemes of so small quantitie,
The least Starre fixed in the Firmament,
Is more than all the Earth by my judgement.

Shée said, Sonne thou hast showne the veritie,
The smallest Starre fixed in the Firmament,
Indéed it is of greater quantitie,
Than all the Earth, after the intent,
Of wise and cunning Clarkes sapient,
What quantity is then the Earth? said I,
That shall I shew (said shee) to thée shortly.

After the names of the Astronomers,
And speciallie the Author of the Spheares:
And other diuerse great Philosophers,
The quantitie of the Earth circuléere,
Is fiftie thousand Ligges withoutten wéere:

Seuen

Seuen hundreth and fiftie and no moe,
Diuiding aye one Ligge in miles two.

And euerie myle in eight Stade diuided,
Each Stade an hundreth pace, twentie and
A pace fiue foote, who would them right di
A foote foure palmes, if I can right descri
A palme foure inch, and who so would beli
The circuit of the Earth passe round about,
Must bee considered on this wise no doubt.

Suppone that there were none impedim
But that the Earth but perrill were and pl
Then that the person were right diligent,
And went each day ten Ligges in certaine,
Hee might passe round about, and come aga
In foure yeares, fiftéene wékes, and dayes
Goe read the Author, and thou shalt finde it

The diuision of the Earth.

THen certainlie shée took mée by the
And said, my son come on thy way
And so she made me clearly vnder
How that the earth diuided was in
In Africa, Europe and Asia,
After the minde of the Cosmographours,
That is to say, The Worlds discriptours.

First, Asia, is contained in the Orient,
And is well more than both the other twain
Africa and Europe, in the Occident,
And are diuided by the Sea certaine,
And that is called, The Sea, Medeterrane,

ich at the straite of Morrocke hath entrie,
at is betweene Spainyie and Barbarie.

oward the South-west lyes Africa,
o the North-west Europa doeth stand:
d all the East containeth Asia,
this wise is divided the firme Land,
were mickle for mee to take in hand.
ese Regions to declare in speciall,
t shall I shew you their names in generall.

n manie diverse famous Regions,
divided this part of Asia:
ell plenished with Cities, Towres & Townes
e great Inde and Mesopotamia:
trapolis, persia, and Syria:
padocia. Seres, and Armenie:
bylon, Chaldea, Parth, and Arabie.

Sydon, Iudea, and Palestina:
pper Scythia Tyre, and Galilie.
yberia, Bactria, and Philestina:
rcania, Campegina, and Samarie,
little Asia stands Galathie,
mphilia, Isauria, and Leede,
negia, Arthusa, Assyria, and Meede.

Secondlie, wee considered Africa,
lith many fruitfull famous Regions,
Ethiopie and Tripolitana,
uges, where standeth that triumphant Town,
noble Carthage, that Citie of renowne,
ramentes, Napabar, and Lybia,
gypt also and Mauritania.

Fez, with Numidie and Tingitane,
Of Africa these are the principall,
Then Europe wæ considered in certaine,
Whose Regions shortlie reheare I shall,
These principall I finde aboue them all.
Which are Spainyie, Italie, and France,
Whose sub-Regions were mækle to aduan

Nether Scythia, Thrace and Carmanie,
Austria, Histria, and Pannonia,
Denmarke, Gotland, Grundland and Al
Pole, Hungarie, Boeme, Norica, Rhetica,
Heluetia, and many diuerse ma.
Also in foure diuided Italie,
Tuscane, Hetruria, Naples, and Campani

And subdiuided sundrie other wayes,
As Lumbardie, Venice, and others ma,
Calabert, Romanes, and Genowayes:
In Greece, Epytus and Dalmacia,
Thessalia, Affrica, and Illyria,
Achaia, Boetica, and Macedone,
Arcadie, Pierie, and Lacedemone.

And France wæ saw diuided into thrée,
Belgica, Celtica, and Aquitane:
And subdiuided in Flanders, Picardie,
Normandie, Gascoigne, Burgundie, & Bri
And others diuerse Ducheries in certaine,
The which were too long for to declare,
Wherefore of them, as now I speake naw

In Spainyie lyes Castile, and Arragone,
Navarre, Galice, Purtungall, and Granat

Then saw wee famous Ples many one,
Which in the Ocian Sea were situate,
Them to describe my wit was desolate,
Of Cosmographie I am not so expert,
For I did neuer studie in that Arte.

Yet I shall some of their names declare,
As Madacascar, Gades, and Taprobane:
And others diuerse Ples good and faire,
Situate into the Sea Mediterrane,
As Cyper, Candie, Corsica, and Sabane,
Crete, Abydos, Thoes, and Sicilia,
Lapsus, Eolie, and many others ma.

Who would at length heare the description,
Of euerie Ple, as well as the firme land:
And propertie of euerie Region,
To studie and to reade must take in hand,
All the autenticke workes to vnderstand,
Of Plinius, and worthie Ptolomie,
Who were exper into Cosmographie.

There shall they find the names and properties
Of euery Ple, and of each Region:
Then I inquired of earthlie Paradise,
Of the which Adam lost possession:
Then shewde shee mee the situation,
Of that precelling place full of delite,
Whose properties were long for to endite.

OF PARADISE.

THis Paradise of all pleasure perfite,
Situate I saw into the Orient:

That glorious garth of euery flowre doth fl
The lustie Lillies, the Roses redolent,
Fresh wholsome fruites indifficient.
Both Yerbe and Trée there groweth euer gr
Through vertue of the temperate Aire serée

The swæte wholsome aromaticke odours,
Procéding from the Yerbes medicionall,
The heuenlie hew of those fragrant flowres,
It was a sight wonder Celestiall:
The perfection to shew in speciall,
And joyes of the Region diuine,
Of mankind it excédeth the ingine.

And eke so high in situation,
Surmounting the mid Region of the Aire,
Where no manner of perturbation,
Of weather may ascend so high as there,
For flodes flowing from a Fountaine faire,
As Tygres, Ganges, Euphrates and Nile,
Which in the East transcurreth many a mi

The Countrie closed is about full right,
With walls high of hote and burning fire:
And straitlie kæped by an Angel bright,
Since the departing of Adam our Grandsyr
Which through his crime incurred GOD
And of that Place lost the possession,
Both froni himselfe and his succession.

When this louesome Ladie Remembrance,
All this foresaid, had causde mée vnderstand
I prayed her of her beneuolence,
To shew to mée the Countrie of Scotland,

Well sonne (said shee) that shall I take in hand:
So suddenly shee brought mee in certaine,
Euen just aboue the broad Yle of Britaine.

Which stands North-west in the Ocean Sea,
And diuided in famous Regions two,
The South part England a full rich Countrie,
Scotland the North, with many Yles mo,
By West England, Ireland doeth stand also,
Whose properties I will not take in hand,
To shew at length, but onelie of Scotland.

Of the Realme of Scotland.

WHich after my simple intendement,
And as Remembrance did to mee report
I shall declare the soth and verement:
As I best can, and into tearmes short,
Wherefore effectuouslie I you exhort,
Albeit my writing bee not to aduance,
Yet where I faile, excuse mine ignorance,

When that I had ouer-scene this Region,
The which of Nature is both good and faire:
I did propone a little question,
Beseeching her the same for to declare,
What is the cause our bounds beene so bare?
(Said I) or what doeth moue our miserie?
Or whereof doeth procede our pouertie?

For through the support of your high prudence
Of Scoland I perceiue the properties:
Also consider by experience,
Of this Countrie the great commodities.

Firſt, the aboundance of Fiſhes in our Seas
And fruitfull Mountaines for our Beaſtiall,
And for our Corne full many luſtie Vaile.

The rich Riuers pleaſant and profitable,
The luſtie Loches with fiſhes of ſundrie kinde
Hunting, Hauking, for Nobles conuenable:
Forreſts full of Doe, Roe, Harts, and Hinde
The freſh foũtains whoſe wholſom chriſtal ſtr
Refreſhed ſo the floureſhing greene Weedes,
So lacke wee nothing that to Nature nædes.

Of euerie Mettall wæ haue the rich Myne
Both Gold, Siluer, and Stones precious:
Albeit wæ lacke the Spyces and the Wines,
Or other ſtrang fruites delicious,
Wæ haue as good, and more nædfull for vs,
Meat, drink, fire, cloths might ther be cauſd a
Which elſe is not into the Happebound.

More fairer men, nor of greater ingine,
Nor of more ſtrength great dædes to endure:
Wherefore I pray you that yæ would define,
The principall cauſe wherefore wæ are ſo poore
For I maruell greatlie, I you aſſure,
Conſidering the people and the ground,
That Riches ſhould not in this Realme aboun

My ſonne (ſaid ſhee) by my diſcretion,
I ſhall make anſwere, as I vnderſtand:
I ſay to thæ vnder confeſſion,
The fault is not, I dare well take in hand,
Neither into the people nor the Land:

s for the Land it lackes none other thing,
ut labour, and the peoples gouerning.

Then wherein lyes our inprosperitie?
aid I) I pray you heartfullie Madame,
u should declare to mee the veritie,
who shall beare of our Barrat the blame?
or by my trueth to sée I thinke great shame,
pleasant people, and so faire a Land,
nd so few vertuous déedes taken in hand.

(Said shee) I shall after my small judgement
eclare some causes into generall:
nd into tearmes short shew mine intent,
nd then transcend vnto more speciall:
this is my conclusion finall,
cking of Justice, Policie and Peace,
e cause of this vnhappinesse, alace.

It is difficill Riches to increase,
here Policie makes no residence:
nd Policie may neuer haue entresse.
t where that Justice doeth diligence,
punish where there may bee found offence:
stice may not haue Domination,
t where Peace maketh habitation.

What is the cause then would I vnderstand,
hat wé should lacke Justice and Policie:
re than doeth France, Italie or England?
adam (said I) shew mee the veritie,
nce wé haue many Lawes in this Countrie,
hy lacke wé Lawes exercition,

Who should put Iustice to execution?

Wherein doeth stand our principall remeade
Or who may make amends of this mischiefe:
(Said shée) I finde the fault into the Head:
For they in whom doeth lye our whole relieffe,
I finde them rote and ground of all our griefe,
For when the Heads they are not diligent,
The members must of nædes bée negligent.

So I conclude the causes principall,
Of all the troubles of this Nation,
Are into Princes into speciall,
The which haue the gubernation,
And all the people domination:
Whose continuall exercition,
Should bée in Iustice execution,

For when the slouthfull Herd doth sing and sl
Taking no care in keping of his Flocke:
Who will goe search among such Herds shé
May able finde manie poore scabbed Crocke,
And going wilde at large withoutten locke.
Then Lupus comes and Lawrence in a ling,
And without rueth the sillie shéepe downe th

But the good Herde wakrife and diligent,
Doeth so, that all the flocke are ruled right:
To whose whissell all are obedient,
And if the Wolues come by day or night,
Them to deuour then are they put slight,
Hounded & slaine by their well daunted Dogs
So are they sure both Ewes, Lambes, & Yo

So I conclude, that through the negligence,
Your fatuate Heads insolent:
The cause of all this Realmes indigence,
Which in Iustice haue not bene deligent:
But to good Counsell disobedient:
Hauing smalleye vnto the Common-weale,
But to their singulare profite euery deale.

For when these Wolues by oppression,
The poore people but pittie doe oppresse:
Then should the Princes make punition,
And cause these Rebels for to make redresse,
That Riches might bee, and Policie increase:
But right difficill it were to make remead,
When that the fault is so into the Head.

The complaint of the Common-weale of *Scotland*.

AND thus as wée were walking to & fro,
we saw a busteous bèrne com ouer ȳ bēt
But horse, on foot, as fast as he might go
Whose Rayment was al ragged, torn & rent
With visage leane, as hée had fasted Lent:
And forward fast his wayes hée did aduance,
With a right melancholious countenance:

With scrip on hip, and pyke-staffe in his hand
Hee had purposed to passe from hame:
(Said I) God-man, I would faine vnderstand
That you please to shew what were your name,
(Said hee) My son of that I think great shame,
But since yee would of my name haue a feele,
Sothly they call me, Iohn the Common-weale.

Sir Common-weale, who hath you so disgui
(Said I) or what makes you so miserable:
I haue maruell to see you so suppriſed,
The which that I haue seene so honourable,
To all the world you haue beene profitable:
And well honoured in euerie Nation,
How happens now your tribulation:

Alas (said hee) thou seest how it doeth sta
With mee, and how I am disherised
Of all my grate, and must passe from Scotla
And goe before where I was chirised,
Remaine I here, I am but parished,
For there are few to mee that taketh tent,
Which makes mee goe thus ragged, riuen

My tender Friendes are all past to the ſligh
For Policie is fled againe in France,
My sister Iustice almost hath lost her sight:
That shee cannot holde rightlie the Ballance:
Plaine Wrong is Captaine of the Ordinance,
The which debarreth Lawtie and Reason,
And small remead is found for open Treason.

Into the South, alas, I was neere slaine,
Ouer all the Land I could finde no relieſe,
Almost betweene the Mers and Lochmabane,
I could not know a leele man by a Thiefe,
To shew their Reefe, Theft, Murther & Misch
And vitious workes it would infect the Aire,
Also too longsome for mee to declare.

Into the Highland I could finde no remea

But suddenlie I was put to exile:
Those swœre swingeours they tooke of me no hëd
Nor among them let mee remaine a while,
Also in the out-yles, and in Argyle,
Inthrift, Swœrnesse, Falset, Pouertie & Strife,
But Policie in danger of her life.

In Lowland I came to sëke refuge,
And purposde there to make my residence:
But singulare profite causde mæ soone deludge,
And did mæ great injuries and offence:
And said to mæ, Swone Harlot hye thee hence,
And in this Countrie sœ thou take no cures,
So long as mine authoritie endures.

And now I may no longer make debate,
For I know not to whom I should mæ mœne:
For I haue sought all the spirituall State,
Which tooke no count for to heare mæ complaine.
Their Officers they helde mee at disdaine,
For Simonie hæ rules vp all that rout,
And Couetice that Churle causde barre mee out.

Pride hath chased from them Humilitie,
Deuotion is fled in to the Friers,
Sensuall pleasure hath banisht Chastitie,
Lords of Religion they goe like Seculiers,
Taking more count in telling their Deniers,
Than they doe of their Constitution,
Thus are wœ blinded by Ambition.

Our Gentle-men are all degenerate,
Liberalitie and Lawtie both are lost:

And Couetice with Lords lawreate:
Knightlie courage turned to brag and boaſt,
The ciuill Warre miſguideth euerie Hoaſt:
There is nought elſe, but each man for himſelf
That makes mée goe thus baniſht like an Elfe.

Therefore adew, I may no longer tarrie,
Farewell (ſaid I) and with S. Iohn to borrow
But wote yée well, mine heart was wonder ſore
When Common-weale ſo ſowped was in ſorrow:
Yet after the night, comes the glad morrow:
Wherefore I pray you ſhew mee in certaine,
When that you purpoſe for to come againe.

That queſtion it ſhall bee ſoone decided,
(Said hée) There ſhall no Scot haue comforte
of mee, vntill I ſée the Countrey guided.
By wiſedome of a good and prudent King,
Which ſhall delite him moſt aboue all thing;
To put Iuſtice to execution,
And on ſtrong Traytors make punition.

And yet to thée I ſay another thing,
I ſée right well that Prouerbe is full true,
Woe to the Realme that hath too young a King
With that hée turnde his backe, and ſaid, Adew,
Duer Firth, and fell right faſt from mée hée flew
Whoſe departing to mée was diſpleaſand:
With that Remembrance tooke mée by the hand

And ſoone I thought ſhée brought mée to the Rock
And to the Caue where I began to ſléepe:
With that a Ship did ſpédilie approach,

ull pleasantlie sailing vpon the Wæpe:
nd then did slacke her sailes, and gan to crœpe,
oward the Land, anent where that I lay:
ut wote you well I got a fellon fray.

ll her great Cannons shee let cracke all at once,
owne shooke the streames from the top-castell:
hey spared not the powder nor the stones:
hey shot their Boats, & down their Anchors fell
heir Mariners they did so yout and yell,
hat hastilie I start out of my Dreame,
alfe in a fray, and spædilie past hame.

nd lightlie dyned with list and appetite,
hen after past into an Orator:
tooke my pen, and there began to write,
ll the vision, that I haue showne before:
ir of my Dreame as now thou gets no more:
ut I beseech GOD for to send thee grace,
o rule thy Realme in vnitie and peace.

The Exhortation to the Kings Grace.

SIr, since that GOD of his prevordinance
Hath granted thee to haue the gouernance
Of his people, and created thee a King,
Faile not to print in thy remembrance,
hat hee would not excuse thine ignorance,
f thou bee careless in thy gouerning,
herefore addresse thee aboue all other thing
f his Lawes to keepe the obseruance,
f thou thinke long in Royaltie to reigne,
hanke him that hath commanded Dame Nature

To

To plant thée of so pleasant prótratour,
Yer gifts they may bee clearlie on thæ knowne
To Dame Fortune thou néedes no prócatour,
For thæ hath largelie showne on thee her cure.
Yer gratitude thée hath vnto thæ showne,
And since that thou must reape as thou hast sow
Yaue all thine hope on GOD thy Creator,
And aske him grace, thou may bée his owne.

And then consider thy Vocation,
That for to haue the Gubernation
Of this Kingdome, thou art prédestinate,
Thou mayst well know by true narration,
What sorrow and what tribulation
Hath bæne in this powre Realme infortunate:
Now comfort them that hath beene desolate,
And of thy people haue compassion,
Since thou by GOD art so prédordinate:

Take manlie courage, and leaue insolence,
And vse counsell of noble Dame Prudence,
Ground thæ firmely on Faith, and Fortitude.
Draw to thy Court Iustice and Temperance,
And to thy Common-wealth haue attendance,
And also I beséech thy Celsitude.
Yate vicious men, and loue them that are good,
And each flatterer thou flæme from thy presen
And false report out of thy Court exclude.

Doe equall Iustice both to great and small,
And bæ example to the people all,
Exercising verteous dædes honourable,

Bé not a wretch for ought that may befall,
To that vnhappie vice if thou bée thrall,
To all men thou shalt bée abominable,
Kings nor Knights are neuer conuenable,
To rule the people bée they not liberall:
Was neuer yet no Wretch too honourable.

And take example of the wretched ending,
Which made Midas of Thrace, the mighty King,
That to his gods made inuocation,
Through grœdinesse, that all substantiall thing,
That euer hæ toucht, should turne but tarrying,
Into fine gold: hæ got his supplication,
All that hee toucht without dilation,
Turned in gold, both meat, drinke, and cloathing
And died for hunger without recreation.

And I beséech thy Maiestie serene,
From Lecherie thou kæpe thy bodie cleane,
Taste neuer that intoxicate poyson,
From that vnhappie sensuall sinne abstaine,
Till that thou get a lustie pleasant Quœne:
Then take thy pleasure with my bannison,
Take hæd how pridefull Tarquine lost his crown,
For the deforcing of Lucrece the shæne,
And was depriued and banisht Romes Towne.

And in despite of his lecherous liuing,
The Romanes would bée subject to no King,
Many long yeares as Stories doe record:
Till Iulius by vertuous gouerning,
And princelie courage gan on them to reigne,
And chosen of Romanes Emperour and Lord:

Wherefore my Soueraigne, in thy mind rem
That vitious life makes oft an euill ending,
Except it bée by speciall grace restord.

And if thou wouldst thy fame and honour g
Vse counsell of thy prudent Lords trew:
And sée thou not presumptuouslie pretend,
Thine owne particulare will for to ensew,
Worke with Counsell, so shalt thou neuer reb
Remember of thy friends the fattall end,
Which to good Counsell would not condescend
Till bitter Death, alas, did them persew,
From such vnhap, I pray GOD thée defe

And finally, remember thou must die,
And suddenlie passe from this mortall Sea,
And art not sicker of thy life two houres,
Since there is none from that sentence may
King, Quœne, nor Knight, of low estate no
But all must thole of Death the bitter showr
Where are they gone those Popes & Empere
Bée they not dead? so shall it fare on thee,
Is no remead, Strength, Riches, and Yon

And so with conclusion,
Make you prouision,
To get the infusion,
Of his high Grace:
Which bled with effusion,
With scorne and derision,
And died with confusion,
Confirming our peace.

T

THE COMPLAINT OF Sir DAVID LYNDESAY of the *Mount, Knight: directed to the Kings Grace.*

SIr, I beſéech thine Excellence,
Heare my complaint with patience:
My dolent heart dosth mee constraine,
Of mine infortune to complaine:
Albeit I ſtand in great doubtance,
Whom I ſhall blame of my miſchance:
Whether Saturnus crueltie,
Reigning in my Natiuitie:
Thy bad aſpects which worke vengeance,
Or other heauenlie influence:
Or if I bée predeſtinate.
In Court to bee infortunate,
Which haue ſo long in ſeruice beene,
Continuallie with King and Quéene,
And entred to thy Maieſtie,
The day of thy Natiuitie.
Wherethrough my Friends bæne aſhamed,
And with my foes I am defamed:

Séeing

Seeing that I am not regarded,
Nor with my Brethren of Court rewarded.
Blaming my slouthfull negligence:
That seekes not for some recompence.
When deuerse men doe mee demand,
Why gets thou not some piece of Land.
As well as other men haue gotten,
Then wish I to bee dead and rotten.
With such extreame discomforting,
That I can make none answering.
I would some wise men did mee teach,
Whether that I should flatter or fleach:
I will not flyte, that I conclude,
For craving of thy Celcitude.
And to flatter, I am defamed,
Laicke I reward, then am I shamed:
But I hope thou shalt doe as well,
As did the Father of Famel:
Of whom CHRIST makes mention,
Who for a certaine pension,
Hyred men to worke in his Vine-yard,
But who came last, got first reward
Wherethrough the first men were displeased
But hee them prudentlie ameased:
For though the last men first were serued.
Yet got the first that they deserued.
So am I sure thy Majestie,
Shall once reward mee ere I die.
And rub the rust of mine ingine,
Which is for langour like to tine.

Although I bœre not like a bard,
Long seruice yerneth aye reward,
I cannot blame thine Excellence,
That I so long lacke recompence,
Had I solisted like the laue,
My reward had not beene to craue
But now I may well vnderstand,
A dumbe man yet wanne neuer Land.
And in the Court men gets nothing,
Withoutten importune asking:
Alas, my slouth and shamefastnesse,
Debarde mée from all grædinesse,
Grædie men that are diligent,
Right oft doe obtaine their intent:
And faile not for to conquesse lands,
And namelie at young Princes hands
But I tooke neuer none other cure,
In speciall, but for thy pleasure,
But now I am no more disparde
But I shall get princelie reward.
The which shall bée to mée more gloze,
Than them thou didst reward before.
When men doe aske ought at a King,
Should aske his Grace a noble thing,
To his Excellence honourable,
And to the asker profitable.
Though I bée in my asking slidder,
I pray thy Grace for to consider,
Thou hast both made Lord and Lairds
And hast giuen many rich rewards.
To them which were full far to sœke,

When I lay nightlie by thy Cheeke,
I take the Quænes Grace thy Mother,
My Lord Chancellor, and manie other,
Thine Nurse and thine olde Mistresse,
I take them all to beare witnesse.
Olde Willie Dillie were hée on liue,
My life full well hée could descriue.
How as a Chap-man beares his packe,
I bare thy Grace vpon my backe:
And sometimes straidlings on my necke,
Dancing with many bend and becke.
The first syllabes that thou didst mute,
Was Pa-da-lyne vpon the Lute:
Then plaid I twenty springs perqueare
Which was great pleasure for to heare,
From play thou letst mee neuer rest,
But Ginkerton thou louest aye best,
And when thou cam'st from the Scoole,
Then I behou'd to play the foole.
As I at length into my Dreame,
My sundrie seruice did erpreame:
Though it bée better (as saith the wise)
Hap to the Court, than good seruice.
I know thou louest mee better than,
Then now some wife doth her good-man
Then men to other did record,
Said LYNDESAY would bée made a Lord
Thou hast made Lords, Sir, by Saint Geill,
Of some that hath not seru'd so well.
To you my Lords that doe stand by,
I shall you shew the causes why.

If you list to tarrie, I shall tell,
How my mis-fortune thus befell:
I prayed daylie on my knee,
My young Master that I might see.
Of age in his estate Royall,
Having power imperiall.
Then trusted I withoutten demand,
To bee promoued to some Land:
But mine asking I got too soone,
Because an Eclipse fell in the Moone.
The which on Scotland made on stoure
Then did my purpose runne arere:
The which were longsome to declare,
And eke mine heart is wonder sare:
When I haue in remembrance,
The sudden change of my mischance:
The King was but twelue yers of age
When new Rulers came in their rags,
For Common-weale taking no care,
But for their profite singulare:
Imprudentlie like witlesse fooles,
They tooke the young Prince from the Schooles:
Where hee vnderstood obedience,
Was learning Vertue and Science,
And hastilie put in his hand,
The gouernance of all Scotland.
As who would in a stormie blast,
When Mariners beene all agast:
Through danger of the Seas rage,
Would take a childe in tender age:
Which neuer had beene on the Sey,

And to his bidding all obey:
Giuing him the whole gouernall,
Of ship, Merchant and Marinall,
For dread of Rockes and foreland,
To put the Ruther in his hand:
Without GODS grace is no refuge,
If there bee danger yée may judge.
I giue them to the Deuill of Yell'
That first deuised that counsell.
I will not say it was treason,
But I dare sweare it was no reason:
I pray GOD let mée neuer sée reigne,
Into this Realme so young a King,
I may not tarrie to decide it.
Yow then the Church a while was guided,
By them that peartlie tooke in hand,
To guide the King and Scotland.
And eke longsome for to declare,
Their facond flattering words faire:
Sir (Some would say) Your Majestie,
Shall now goe to your libertie,
Thou shalt to no man bée coacted,
Nor to the Schoole no more subjected.
Mée thinke them verie naturall fooles,
That learnes ouer mœkle at the Schooles
Sir, you must learne runne a speare,
And guide you like a man of wœre:
For wæ shall put such men about you,
That all the world, and moe shall doubt you.
Then to his Grace they put a Guarde,
Which hastilie got their reward:
Each man after their qualitie,

hey did solist his Maiestie:
ome causde him reuell at the Racket,
ome harled him to the hurlie hacket
nd some to shew their courtlie Corses,
ould ride to Leeth, and runne their Horses:
nd wightlie gallope ouer the Sands,
hey neither sparred spurre nor wands.
asting gamonds with bends and beckes,
or wantonnesse some bracke their neckes.
here was no play, but Cards and Dyce,
nd aye Sir Flatterie bare the pryce.
ounding and rowking one to another
ake thou my part (said hee) my brother,
nd make betweene vs sicker bands,
hen ought shall baike amongst our hands,
hat each man stand to helpe his Fellow,
hold thereto man by Alhallow:
o thou fish not within my bounds,
hat shall I not by GODS wounds,
aid hee) But rather take thy part,
o shall I doe by GODS heart.
nd if the Threasurer bee our Friend,
hen shall wee both get Tacke and Tiend:
ake hee our part, then who dare wrong vs,
at wee shalt part the pelfe among vs.
at haste vs while the King is young,
nd let each man keepe well his tongue.
nd in each quarter haue a spy,
s to aduertise hastilie.
hen any Tausualities,
hall happen into our Countries.
et vs make sure prouision.

Ere

Ere hée come to descretion,
No more hée knowes than doeth a Saint,
What thing it is to haue or want.
So ere hée come to perfect age,
Hée shall bee sicker of our wage.
And then let each Carle craue another,
That mouth speake more, said hée, my brother
For GOD nor I rare in a Rope,
Thou mightest giue counsell to the Pope,
Thus laboured they within few yéres:
That they became no Pages péres.
So hastilie they made a band,
Some gathered gold, some conquest Land:
Sir, some would say, By Saint Denice,
Giue to mée some fate Benefice.
And all the profite you shall haue,
Giue mée the name take you the laue.
But by his Buls were well come hame,
To make seruice hée would thinke shame.
Then slip away withoutten more.
When hée had gotten that hée sought for:
Hée thought it was a pitteous thing.
To sée that faire young tender King,
Of whom those Gallants stood none aw,
To play with him plucke at the Craw:
They became rich, I you assure,
But aye the Prince remained poore.
There was few of that garison,
That learned him a good lesson:
But some to cracke, and some to clatter,
Some playde the foole, and some did flatter:
Said one, Deuill sticke mée with a Knife,

But Sir, I know a Maide in Fife:
One of the lustiest wanton Lasses,
Whereto, Sir, by GODS blood thee passes,
Hold thy tongue, brother, said the other,
I know a fairer by fifteene fother,
Sir, when yée please to Lithgow passe,
There shall yee see a lustie Lasse:
Now trittle, trattle, trow, low,
Said the third man, thou doest but mow,
When his Grace comes to faire Sterling
There shall hée sée a dayes darling.
Sir (said the fourth) take my counsell,
And goe all to an high Bordell.
There may yee loupe at libertie,
Withoutten anie grauitie,
Thus euerie man said for himselfe,
And did amongst them part the pelfe:
But I, alas, ere euer I wust,
Was troden downe into the dust.
With heauie charge withoutten more,
But I know neuer yet wherefore.
And hastilie before my face,
Another slipped in my place:
Which full lightlie got his reward,
And styled was the ancient Laird.
That time I might make no defence,
But tooke perforce in patience.
Praying to send them a mischance:
That had the Court in gouernance,
The which against mee did maligne,
Contrare the pleasure of the King.

For well I knew his Graces minde,
Was euer to mæ true and kinde.
And contrare their intention,
Causde pay mæ well my Pension.
Though I a while lacked præsence,
Yée let mée haue none indigence:
When I durst neither pépe nor looke,
Yet would I hide mæ in a nooke,
To sée these uncouth vanities,
Howe they like many busie Bées:
Did occupie their golden houres:
With helpe of these new Gouernours.
But my complaint for to complæte,
I got the sowre, and they the swæte.
And Iohn Macreerie the Kings foole
Got double garments against Yole,
Yet in his most triumphant gloze,
For his reward got th' Glangoze.
Now in the Court seldome hæ goes,
In dread men trade vpon his toes.
As I that time durst not bée sæne,
In open Court for both mine æne.
Alas, I haue no time to tarie,
To shew you all the fœrie farie:
Howe those that had the gouernance,
Amongst themselues raisde variance.
And who most to my skaith consented,
Within few yeeres full sore repented.
When they could make mee no remead
For they were harled out by the head.
And others tooke the gouerning,
Well worst than they in all kind thing

Those Lords tooke no more regard,
But who might purchase best reward.
Some to their friends got Benefices,
And other some got Bishoprics:
For euerie Lord as thought best,
Brought in a bird to fill the nest,
To bee a watch-man to his marrow,
They gan to draw at the Catharrow:
The proudest Prelates of the Kirke.
Were faine to hide them in the mirke,
That time so failed was their sight,
Sensyne they might not thole the light,
Of Christs true Gospel to bee seene,
So blind are their corporall eene,
With worldly lustes sensuall.
Taking in Realmes the gouernall:
Both guiding Court and Session,
Contrare to their profession:
Wherefore I thinke they should haue shame,
Of spirituall Priests to take the name:
For Esaias into his Warke,
Calles them like Dogges that cannot barke,
That called are Priests, and cannot preach,
For CHRISTS Law to the people teach,
If for to preach bene their profession,
Why should they mell with Court or Session?
Except it were in spirituall things,
Referring vnto Lords and Kings:
Temporall causes to bee decided,
If they their spirituall Office guided,
Each man might say they did their partes,
But if they can play at the Carts:

And mollet moylie on a Mule,
Though they had neuer seene the Schoole:
Yet at this day as well as than,
Will bee made such a spirituall man.
Princes that such Prelates promoues,
Account thereof to giue behoues.
Which shall not passe without punishment,
Except that they mend and repent.
And with due ministration,
Worke after their Vocation.
¶ I wish the thing that will not bée,
Those peruerse Prelates are so hie:
When once that they bee called Lords,
They are occasion of discords.
And largelie will propines height,
To cause each Lord with other fight,
If for their part it may auaile,
So to the purpose of my tale,
That time in Court rose great debate,
And euerie Lord did striue for state:
That all the Realmes might make no rodding.
Till one each side there was blood shedding,
And fielded other in Land and Burgh,
At Lithgow, Melros, and Edinburgh.
But to deplore I thinke great paine,
Of noble men that there was slaine.
And als longsome to bée reported:
Of them which to the Court resorted:
As Tyrants, Traytors, and transgressours.
And common publicke plaine Oppressours.
Men-murtherers and common Thieues,
Into that Court got their relieues.

There was few Lords in all those Lands,
But to new Regents made their Wands:
Then rose a reeke ere euer I wist,
The which could all their bands brist:
Then they alone which had the guiding,
They could not keepe their feete from sliding.
But of their liues they had such dread,
That they were faine to trot ouer Tweede.

¶ Now potent Prince, I say to thee,
I thanke the holie Trinitie:
That I haue liu'de to see the day,
That all that world is went away:
And thou to no man are subjected,
Nor to such counsellers coacted.
The foure great vertuous Cardinals,
I see them with the Principals,
For Justice holds her Sword on hie,
With her Ballance of equitie:
And in this Realme hath made such order,
Both through the Highland and the Border,
That Oppression and all his fellowes,
Are hanged high vpon the Gallous,
Dame Prudence hath thee by the head,
And Temperance doeth thy bridle lead.
I see Dame Force makes assistance,
Bearing the Targe of assurance:
And lustie Ladie Chastitie,
Hath banisht Sensuallitie,
Dame Riches takes on thee such cure,
I pray GOD, that shee long endure:
That Pouertie dare not bee seene,
Into thine house for both her eene.

But from thy Grace fled many myles,
Amongſt the Hunters in the Yles.
Diſſimulance dare not ſhew her face,
Which wont for to beguile thy Grace,
Follie is fled out of the Towne.
Which aye was contrare to Reaſon.
Policie and Peace begins to plaint,
That vertuous men can neuer want:
And as ſloathfull idle Lownes,
Shall fettred bée in the Galeyounes.
Iohn-vpon-land béene full glad I trow,
Becauſe the Ruſh-buſh kæpes his Kow,
So is there nought I vnderſtand,
Without good order in this Land.
Except the Spirituallitie,
Praying thy Grace thereto haue eye:
Cauſe them make miniſtration,
Conforme to their Vocation:
To preach with vnfained intents,
And truely vſe the Sacraments,
After CHRISTS Inſtitutions
Leauing their vaine Traditions,
Which doe the ſillie Shæpe illude,
For whom CHRIST IESVS ſhed his blude:
And ſuperſtitious Pilgrimages,
Praying to grauen Images,
Erpreſſe againſt the LORDS Command:
I doe thy Grace to vnderſtand,
If thou to mens Lawes aſſent,
Againſt the LORDS Commandement,
As Ieroboam and manie moe,
Princes of Iſrael alſo.

Consenters to Idolatrie,
Which punisht were right pitteouslie,
And from their Realmes were rooted out
So shalt thou bee withoutten doubt.
Both heere and there withoutten moze,
And lacke the euerlasting gloze.
And if thou wilt thine heart incline,
And keepe his blessed Law diuine,
As did the faithfull Patriarks,
Both in their wozds and their wozks:
And as did many faithfull Kings:
Of Israel, during their Reignes:
As King Dauid and Salomon,
Who Images would suffer none.
In their rich Temple foz to stand,
Because it was not GODS Command:
But destroyed all Idolatrie,
As in the Scripture thou mayst sée,
Whose rich reward was heauenlie blisse
Which shall bee thine, thou doing this.
Since thou hast chosen such a Guard,
Now am I sure to get reward:
And since thou art the richest King,
That euer in this Realme did reigne,
Of gold, and stones pzecious.
Most pzudent and ingenious,
And hast thine honour done aduance,
In Scotland, England, and in France.
By martiall dædes honourable,
And art to euerie vertue able.
I know thy Grace will not mis-ken mee,
But thou wilt either giue oz lend mee.

Would thy Grace lend mee to a day,
Of gold, a thousand pound or tway:
And I shall sure with good intent,
Thy Grace a day of payment:
With sealed Obligation,
Under this protestation,
When the Basse and the Ples of May,
Bées set vpon the Mount Sinay.
When the Lowmond beside Falkland,
Bées lifted to Northumberland.
When Church-men yearnes no dignitie,
Nor Wiues no soueraignitie:
Winter without frost, snow, wind, or raine,
When shall I giue the gold againe,
Or I shall make to thee payment,
After the day of Iudgment:
Within a Moneth at the least,
When Saint Peter shall make a feast,
To all the fishers of Aberladie,
So thou haue mine acquittance readie,
Failing thereof by Saint Philane,
Thy Grace gets neuer a groat againe.
If thou bee not content of this,
I must request the King of blis:
That hee to mee haue some regard,
And cause thy Grace mee to reward.
For Dauid King of Israel,
Who was the great Prophet Royall,
Sayes. G O D hath whole at his Command,
The hearts of Princes in his hand.
Euen as hee list them for to turne,
That must they doe without sojourne

ome to eralt in dignitie,
nd some to depriue in pouertie:
ometime of low men to make Lords,
nd sometime Lords to bind in cords:
nd then aluterlie destroy,
s pleaseth GOD that Noble Roy,
or thou art but an instrument,
f that great GOD Omnipotent,
o when it pleaseth thine Excellence,
hy Grace shal mak me recompence,
r thee shall cause mé stand content,
f quiet life and sober Kent,
nd take mé in my letter age,
nto my simple Hermitage:
nd spend that mine Elders haue won
s olde Diogines in his Tun.
f this complaint with minde full méke,
hy Graces answere, Sir I beséke.

Quod *Lindesay* to the King.

THE TRAGEDIE OF

the vmquile, most reuerend Father, *Dauid* by the grace of God, *Cardinall*, and *Archbishop* of S. *Andros*, &c. Compiled by Sir *Dauid Lindesay* of the Mount, Knight, aliàs Lyon King of Armes.

Mortabis cum nati sitis, supra Deumvos erexeritis.

The Prologue.

NOt long agoe after the houre of Prime,
Secretlie sitting in mine Oratorie,
toke a Buke to exercise the time,

Where I found manie Tragedie and ſtorie,
Which Iohn Boccas had put in memorie:
How many Princes, Conquerours and Kings
Were dolefullie deposed of their Reignes.

How Alexander the potent Conquerour,
In Babylon was poyſoned pitteouſlie:
And Iulius the mightie Emperour,
Murthred at Rome, cauſeleſſe and cruellie.
Prudent Pompey in Egypt ſhamefullie,
Hee murthred was, what nædes proceſſe more,
Whoſe Tragedies were pitie to deplore.

I ſitting ſo vpon my Booke reading,
Right ſuddenlie before mée did appeare:
A wounded man, aboundantlie blæding,
With viſage pale, and with a deadlie cheare,
Sæming a man of two and fiftie yeare
In rayment red, cloathed full courteouſlie,
Of Veluet, and of Satine Cramoſie.

With feéble voyce, as men oppreſt with p
Shortlie hée made mee ſupplication,
Saying, My friend, goe read, and read aga
If thou canſt finde by true narration,
Of anie paine like to my paſſion:
Right ſure I am were Iohn Boccas on liue,
My Tragedie at length hæ would deſcriue.

Since hée is gone, I pray thee to endite,
Of mine infortune ſome remembrance,
Or at the leaſt my Tragedie to write,
As I to thee ſhall ſhew the circumſtance,

In tearmes short of my vnhappie chance,
Since my beginning to my fattall end.
Which I would to all Creatures were kend.

I not (said I) make such memoriall,
But of thy name I had intelligence:
I am Dauid that carefull Cardinall,
Which doe appeare (said hée) to thy presence,
That sometime had so great preheminence:
Then hée began his deades for to endite,
As yée shall heare, and I began to write.

The Tragedie of the Cardinall.

MY Dauid Beton, sometimes Cardinall,
Of noble blood by line I did descend:
During my time I had no peregall,
But now, alas, is come my fattall end:
Aye grée by grée vpward I did ascend,
So that into this Realme did neuer reigne,
So great a man, as I vnder a King.

When I was a young gallant Gentle-man,
Princes to serue I set my whole intent:
First to ascend at Arbroth I began:
An Abbacie of great riches and rent,
Of that estate yet was I not content,
To get more Riches, Dignitie, and Glore,
Mine heart was set, alas, alas, therefore.

I made such seruice to our Soueraigne King,
Hé did promoue mee to more high estate:
A prince abone all Priestes for to reigne,
Arch-bishop of S. Androes consecrate:

To that honour when I was eleuate,
My pridefull heart was not content at all,
Till that I create was a Cardinall.

Yet preast I to haue more authoritie,
And finallie was chosen Chanceller:
And for vpholding of my Dignitie,
Was made Legate: then had I no compare
I purchast for my profite singulare,
My Bores and my Treasures to aduance,
The Bishopricke of Meropose in France.

Of all Scotland I had the gouernall,
But mine aduise concluded was nothing:
Abbot, Bishop, Archbishop and Cardinall,
Into this Realme no higher could I reigne,
But I had beene Pope Emperour or King.
For shortnesse of the time I am not able,
At length to shew mine actes honourable.

For through my princelie prodigalitie,
Amongst Prelates in France I bare the price:
I shewd my lordlie liberalitie,
In banqueting, playing at Cardes and Dyce
Into such wisedome I was holden wise,
And spared not to play with King nor Knigh
Three thousand Crownes of Gold vpon a nig

In France I made foure honest voyages,
Where I did actes digne of remembrance:
Through mè were made triumphant Marri
To our Soueraigne both profite and pleasan
Nuæne Magdalene the first Daughter of Fra

With great riches was into Scotland brought,
That Mariage through my wisdome was wrought

After whose death in France I past againe,
The second Nuæne homeward I did conuoy:
That lustie Princesse Marie de Lorane,
Which was receiu'd with great triumph and joy
So serued I our right redoubted Roy.
Sone after that Henrie of England King,
Of our Soueraigne desired a communing.

Of that méeting our King was well content,
So that in Yorke was set both time and place,
But our Prelates and I would neuer consent,
That hée should sée King Henrie in the face,
But wée were well content albeit his Grace,
Had saylde the Sea to speake with any other,
Except the King, who was his mothers brother.

Wherby there rose great war and mortall strife,
Great herships, hunger dearth, and desolation:
On either side did many losse their life:
If I would make a true narration,
I caused all that tribulation:
For to take peace I neuer would consent,
Except the King of France had bæne content.

During this warre were taken prisoners,
Of noble men fighting full furiouslie:
Many a Lord, Baron, and Batchelers,
Wherethrough our King tooke such Melancholie,
Which draue him to the death right dolefullie,
Extreame dolour did so ouerset his heart,

That from his life, alas, hee did depart.

But after that both ſtrength & ſpœch is leaſed
A paper blanke I made his Grace ſubſcriue,
Into the which I wrote all that I pleaſed,
After his death, which long were to deſcriue:
Through that writting I purpoſed beliue,
With ſupport of ſome Lords benevolence,
In this Region to haue preheminence.

As for my Lord our righteous Gouernour,
If I would ſhortlie ſhew the veritie:
To him I had no manner of fauour,
During that time I purpoſed that hee,
Should neuer come to none authoritie:
For his ſupport therefore hée brought among vs,
Forth of England the noble Earle of Angus.

Then was I put abacke from my purpoſe,
And ſuddenlie caſt in Captiuitie:
My pridefull heart to daunt, I ſuppoſe,
Deuiſed by the high Diuinitie:
Yet in mine heart ſprang none humilitie,
But now the Word of GOD full well I knoſ
Who doeth exalt himſelfe, GOD will bring l

In the meane time when I was ſo ſubjected
Ambaſſadoury were ſent into England:
Where they both peace and Marriage contra
And more ſurelie for to obſerue that Band,
Were promiſed diuerſe pledges of Scotland:
Of that Contract I was no wiſe content:
For neuer would thereto giue my conſent.

To Captaines that kæped mee in ward,
Giftes of Gold I gaue them great plentie,
Whereth2ough I ſcaped from Captiuitie.
But when I was frée at my libertie,
Then like a Lyon loſed from his Cage,
Out th2ough the Realme, I gan to raile and rage

Contrare the Gouernour and his Companie
Oftentimes made I inſurrection:
Purpoſing fo2 to haue him haſtilie,
Subdued vnto my co2rection.
O2 put him to extreame ſubjection:
During this time if it were well decided,
This Realme by mée was vtterlie diuided.

The Gouernour purpoſing to ſubdew,
I raiſde an hoſte of manie a bolde Barron:
And made a rade that Lithgow yet may rew,
Fo2 wœ deſtroyed a myle about the Towne,
Fo2 that I got manie blacke maliſon:
Yet contrare the Gouernours intent,
With our young P2ince wœ vnto Stirling went.

Fo2 high contemption of the Gouernour,
I b2ought the Earle of Lennox out of France,
That luſtie Lo2d liuing in great pleaſure,
Did looſe that Land and honeſt O2dinance,
But hœ and I fell ſoone at variance,
And th2ough my counſell was within ſhort ſpace,
Fo2e-fault and ſlœmde, hœ got none other grace.

Then th2ough my p2udence p2actik and ingine
Our Gouernour I cauſed to conſent:

Full quietlie to my counsell incline,
Whereof his Nobles were not well content,
For why: I causde dissolue in Parliament,
The band of peace contracted with England,
Wherethrough came harme & hership to Scotland.

The peace broken, arose new mortall wæres
By Sea and Land such reafe without relefe:
Which to report my frayed heart effears:
The veritie to shew in tearmes briefe,
I was the roote of all this great mischiefe,
The South Countrie may say, It had bæne go
That my Nurse had smored mæ in my cood.

I was the cause of mækle more mischance,
For vphold of my glore and dignitie:
And pleasure of the potent King of France,
With England would I haue none vnitie,
But who consider would the veritie,
Wæ might full well haue liu'de in peace and re
Nine or ten yæres, and then plaide lose or fast.

Had wæ with England kæped our Contract
Our noble men had liu'd in peace and rest:
Our Merchands had not lost so many Packes:
Our common people had not bæne oppress,
On either side all wrongs had bæne redress,
But Edinburgh since then Leeth and Kinghor
That day and houre may ban that I was borne.

Our Gouernour to make him to mæ sure,
With swæte and subtle words I did him syle,
Till I his Sonne and heire got in my cure,

To that effect I found a craftie wyle,
That hée no manner of way might mée beguyle.
Then leugh I when his Lieges did alledge,
How I his sonne had gotten into pledge.

The Earle of Angous, and his germane brother,
I purposde then to make them lose their life:
Right so to haue destroyed many other,
Some with the fire, some with the Sword & knife
In speciall manîe gentle men in Fife,
And purposed to put to great torment,
All fauourers of the olde and new Testament.

Then euerie man they toke of mée such feare,
That time when I had so great gouernance:
Great Lords dreading I should doe them deare,
They durst not come to Court without assurance,
Since then there hath not bæne such variance:
Now to our Prince, Barons obedientlie,
Without assurance come full courteouslie.

Mine hope was most into the King of France,
Together with the Popes holinesse:
More than in GOD, my worship to aduance,
I trusted so into their gentlnesse,
That no man durst presume mee to oppresse:
But when the day came of my fattall houre,
Farre was from mée their support and succour.

Then to preserue my Riches and my Life,
I made a strength of wals high and braid:
Such a Fortresse was neuer found in Fife,
Beléeuing there no man durst mée inuade:

Now finde I true the Saw which Dauid said,
Except GOD of an house bee Master of warke
Yee workes in vaine, though it be neuer so starke.

For I was through the whole power diuine,
Right dolefullie beate downe among the ash,
Which could not be through mortall mans ingine
But as Dauid did kill great Goliias,
Or Olopherne by Iudith killed was,
In mids among his triumphing Armie,
So was I slaine into my chiefe Citie.

When I had greatest domination,
As Lucifer had in the Heauens Empyre,
Came suddenlie my deprivation,
By them which did my dolent death conspyre,
So cruell was their furious burning yre:
I got no time, leasure nor libertie,
To say, In manus tuas Domine.

Behold my fatall infelicitie.
I beeing in my strength incomparable,
That dreadfull Dungeon made mee no supplie,
My great Riches and Rents profitable,
My Siluer-worke, Iewels inestæmable,
My papall pompe of Gold, my rich treasure,
My life and all I lost in halfe an houre.

To the people was made a spectacle,
Of my death, and deformed Carion:
Some said, It was a manifest miracle:
Some said, It was diuine punition,
So to bee slaine into my Strong Dungeon,

When euery man had judged as hee lift,
They salted mee, then closde mee in a kist.

I lay vnburied fiue Monethes and moze,
Ere I was bozne to Closter, Church, oz Quére:
In a Dung-hill great pittie to deploze,
Without sufferage of Channon Monke, oz Frier
All proude Prelates at mee may lessons leare,
Which raigne so long, and so triumphantlie,
Syne in the dust dung downe so dolefullie.

To the Prelates.

Yee my brethren Princes of ỹ Priests
I make to you heartlie supplication:
Both night and day reuolue into your
The processe of my depriuation: (brests
Consider what béene your vocation,
To follow mee I pray you not pretend you,
But reade at length this Cedull that I send you.

Yée know how IESVS his Disciples sent,
Ambassadours to euerie Nation:
To shew his Law and his Commandement,
To all people by predication:
Therefoze to you I may narration,
Since yee to them are verie successours,
Yée ought to doe as did your Predecessours.

How dare you bée so bolde to take in hand,
Foz to bée Yeraulds to so great a King:
To beare his Message both to Burgh and Land,
Yée béeing dumbe, and can pronounce nothing:
Like Menstrels that can neither play noz sing,

Oz

Or why should men giue to such Herds an hyre,
That cannot guide their Flocke about the myre.

Eshame yée not to bée CHRISTS Seruitours
And for your hyre haue great temporall Lands,
Since of your Office yée cannot take the cures:
As Canon Law and Scripture you commands:
Yée will not lacke tiend shéefe, nor offerands,
Tiend woll, tiend lambe, tiend calfe, tiend grysse
To make seruice yée are all out of vse. (and goss

My deare brethren, doe not as yee were wont
Amend your liues now while your day endure:
Trust well yee shall bee called to your count,
Of euerie thing belonging to your cures,
Leaue hasartrie, your harlotrie and hures,
Remembring on mine vnprouided dead,
For after death may no man make remead:

Yée Prelates that haue thousands for to spend
Yée send a simple Frier for you to preach:
It is your craft I make it to you kend,
Your selues into your Temple for to teach:
But maruell not though sillie Friers fleach:
For if they plainlie shew the veritie,
Then will they want the Bishops charitie.

Wherefore is giuen you such royall Rent,
But for to finde the people spirituall foode:
Preaching to them the olde and new Testament,
The Law of GOD doeth plainlie so conclude,
Put not your hope into vaine worldlie good,
As I haue done: behold my great treasure,
Wade mee none helpe at mine vnhappie houre.

That day when I was Bishop consecrate,
The great Bible was bound vpon my backe,
What was therein, I little knew, GOD wate,
More than a Beast bearing a precious packe,
But hastilie my Couenant I brake,
For I was oblisht with mine owne consent,
The Law of GOD to preach with good intent.

Brethren, right so when yée were consecrate,
Be oblisht you vpon the selfe same wise,
Bee may bee called Bishops counterfaite,
As Gallants busked for to make a guise,
Now thinke I Princes are nothing to prise,
To giue a famous Office to a foole,
As who would put a Mitre on a Mole.

Alas, if yée that sorrowfull sight had séene,
How I lay bullering bathed in my blood,
To mend your liues it had occasion béene,
And leaue your olde corrupted consuetude,
Failing thereof, then shortlie I conclude,
Except yée from your Rebaldrie arise,
Bee shall bee serued on the selfe same wise.

To the Princes.

YImprudent Princes without discretion,
Hauing in Earth power imperiall:
Ye haue beene cause of this transgression
I speake vnto you all in generall,
Which doe dispone all Office spirituall,
Giuing the soules which are CHRISTS shéepe,
To blind Pastors but conscience to kéepe.

When

When the Prince doeth lacke an Office,
A Baker, Brewer, or a Maister-cooke:
A trime Taylor, a cunning Corroner,
Ouer all the Land, at length hée will cause looke
Most able men such Offices to broke:
A Brewer that can brew most wholesome Aile,
A cunning Cooke that best can season Caile.

A Taylor who hath soffered béene in France,
That can make garments of the gayest guise,
Yée Princes are the cause of this mischance,
That when there doeth vaike anie Benefice,
Yee ought to doe vpon the selfe same wise,
Cause search and séeke both in Burgh and Land
The Law of GOD who can best vnderstand.

Make him a Bishop that prudentlie can prea
As doth pertaine to his Vocation:
A Parson who his Parochin can teach,
Cause Vicars make due ministration,
Also I make you supplication,
Make your Abbots right religious men,
Which to the people CHRISTS Law can ken,

But not to Rebelds new come from the rost,
Not of a stuffet stolne out of a Stable:
The which into the Schoole made neuer no cost
Nor neuer was to spirituall Science able,
Except the Cards, the Dyce, the Ches and Tab
Of Rome-rakers, nor of rude Ruffians,
Of Tallay-pakers nor of Publicans.

Nor of fantasticke fained Flatterers,

oft méete to gather Nettles into May,
f Cowhubies, noz of Clatterers,
hat in the Church can neither ſing noz ſay,
hough they bee cloaked vp in Clarkes array,
ike doated Doctozs new come out of Athens,
nd mumble ouer a paire of mangled Matins,

Not qualified to kéepe a Benefice,
ut thzough Sir Simon ſoliſtation,
was pzomoued on the ſelfe ſame wiſe,
las, thzough Pzinces ſupplication,
nd made at Rome thzough falſe narration,
iſhop, Abbot, but no religious man,
ho mee pzompued, I now their bones ban.

Albeit I was a Legate and Cardinall,
ittle I knew therein what ſhould bée done:
vnderſtood no Science ſpirituall,
oe moze than did blind Alane of the Moone,
dzead the King that ſitteth high aboue,
n you Pzinces ſhall make ſoze punihment,
ight ſo on vs thzough righteous judgement.

On you Pzinces foz vndiſcréete giuing,
o ignozance ſuch Offices to vſe:
nd wée foz our impoztune asking,
hich ſhould haue done ſuch Dignitie refuſe,
ur ignozance hath done the Wozld abuſe,
hzough Couetice of Kiches and of Rent.
hat euer I was a Pzelate, I repent.

O Kings! take yée no care to giue in cure,
irgines pzofeſt into Keligion:

Into

Into the képing of a common Yure?
To make, thinke yee not great derision,
A woman Parson of a Parichson,
Where there is two thousand soules to guide,
That from Yarlots cannot their hips hide?

What if King Dauid liued in those dayes?
Or out of Yeauen what if hæ looked downe,
The which did found so many faire Abbayes?
Seeing the great abomination,
In manie Abbayes of this Nation,
Yé would repent that narrowed so his bounds.
Of yærelie Rent thræscore of thousand pounds.

Wherefore I counsell euerie Christian King
Within this Realme making reformation:
And suffer no moe Rebalds for to reigne,
Aboue CHRISTS true Congregation,
Failing thereof, I make narration,
That the Princes and Prelates all at once,
Shall buried bée in Yell, soule, blood, and bone

That euer I képed Benefice, sore I rew,
Or to such hight so proudlie did pretend:
I must depart: therefore my Friend adew,
Where euer it pleaseth GOD now must I we
I pray thee to my Friends mée recommend,
And failyie not at length to put in write.
My Tragedie, as I haue done endite.

The deploration of the death, of Queene *Magdalene*.

O Cruell Death, to great is thy puissance,
Deuourer of all Earthlie liuing things:

Adam wée may blame thée of this mischance,
In thy default this cruell tyrant reignes,
And spareth neither Emperour nor Kings,
And now, alas, hath reft forth of this Land,
The flowre of France, and comfort of Scotland.

Father Adam, alas, that thou abused,
Thy frée-will, béeing disobedient:
Thou chosest Death, and lasting life refusedst.
Thy succession, alas, that may repent,
That thou hast made mankind so impotent,
That it may make to Death no resistance,
Example of our Quéene the flowre of France.

O dreadfull Dragon, with thy dolefull dart,
Which didst not spare of the femine the flowre:
But cruellie didst pierce her through the heart,
And wouldst not giue her respite for an houre.
To remaine with her Prince and Paramour,
That shée at leasure might haue tane licence,
Scotland on thee may cry aloude vengeance,

Thou let Methusalem liue nine hundreth yeere,
Threescore and nine: but in thy furious rage:
Thou didst deuoure this yong Princesse but wére
Ere shee was compleete seuentéene yéere of age:
Brédie gormãd, why didst thou not allwadge
Thy furious rage contrare this lustie Quéene,
Till wée some fruite had of her bodie séene.

O Dame Nature: thou didst no diligence,
Contrare this thiefe who all ỹ world confounds,
Hadst thou with naturall Targes made defence,

That

That Bryber had not come within her boun
And had bæne saued from such mortall stoun
This many a yeare: but where was thy discre
That let her passe, till wee had seene succession

O Venus with thy blinde sonne Cupido.
Fye on you both, that made no resistance,
Into your Court you neuer had such two,
So lœle Louers without dissimulance,
As Iames the fifth, and Magdalene of France,
Descending both of blood imperiall.
To whom in loue I finde no perigall.

For as Leander swamme out through the fl
To his faire Ladie Hero manie nights,
So did this Prince throgh bullering strems
With Earles, Barons, Squyres, & with Knig
Contrare Neptune and Eole, and their migh
And left this Realme into great desperance:
To sœke his Loue, the first Daughter of Franc

And thœ like prudent Quœne Penelope,
Right constantlie wold change him for none o
And for his pleasure left her owne Countrie
Without regard to Father and to Mother:
Taking no care of Sister or of Brother,
But shortlie tooke her leaue, and left them all,
For loue of him to whom Loue made her thral

O Dame Fortune! where was thy great con
To her to whom thou were so fauourable?
Thy adding gift made to her no support,
Her high Linage nor riches intellable,
Nœ thy puissance is but variable:

When her Father the most deare Christian King
To his deare Childe might make no supporting.

The potent Prince her lustie Loue and Knight
With his most hardie Nobles of Scotland,
Contrare that Valliant Giber had no might,
Though all the men had beene at his command,
Of France, Flanders, Italie, and England,
With fiftie thousand millions of treasure,
Might not prolong that Ladies life one houre.

O Parise of all Cities principall,
Who did receiue our Prince with laud and glore,
Solemnedlie through Arches triumphall,
Which day beene digne to put in memorie,
For as Pompey after his viaxie,
Was into Rome receiued with great ioye,
So thou receiued our right redoubted Roy.

But at his Marriage made vpon the morne,
Such solace and solemnization:
Was neuer seene before since Christ was borne,
For to Scotland such consolation,
There sealed was the confirmation,
Of the well keeped ancient alliance,
Made betweene Scotland & the Realme of France.

I neuer did see a day more glorious,
So manie in so rich abilleiments:
Of Silke and Gold with Stones precious,
Such banqueting, such sound of Instruments,
With song and dance, and martiall torneaments,
But like a storme after a pleasant morrow,

Sone was our solace changed into sorrow,

O traitor Death, whom none may contrama
Thou mightst haue seene the preparation,
Made by the three Estates of Scotland,
With great comfort and consolation,
In euerie Citie, Castle, Towre, and Towne,
And howeach Noble set his whole intent,
To bee excellent in abillement.

Theefe, sawest thou not the great preparati
Of Edinburgh, that famous noble Towne:
Thou sawest the people labouring for their lio
To make triumph with Trumpe and Clarion:
Such pleasure was never seene in this Regio
As should haue bene the day of her entresse,
With great propines giuen vnto her Grace.

Thou sawest making right costlie Scaffold
Depainted well with gold and Azure fine.
Readie prepared for the vp setting,
With Fountaines flowing water cleare wi
Disguised folke, like Creatures diuine,
On each Scaffold to play a sundrie Storie,
But all in weeping turned thou their glorie,

Thou sawest full well many fresh Gallan
Well order'd for receiuing of their Queene,
Each Craftsman with his bent Bow in his ha
Right gallantlie in short cloathing of greene,
The honest Burgesse cled thou shouldst haue se
Some in Scarlet, and some in cloath of Grai
For to haue met their Ladie Soueragine.

Prouest, Baylies, and Lords of the Towne,
The Senatours in order subsequent,
Cled into Silke of Purpure blacke and browne,
Then the great Lords of the Parliament,
With manie knightlie Baron and Barent,
In Silke and Gold in collours comfortable.
But thou, alas, all turned into sable.

Then all the Lords of Religion,
And Princes of the Priestes venerable,
Full pleasantlie in their procession,
With all cunning Clarkes honourable,
But thestuouslie thou tyrant treasonable,
All their great solace and solemnities,
Thou turnest into dolefull Dirigies.

Then next in order passing through the Towne
Thou shold haue heard the noyse of Instruments,
Of Taberne, Trumpet, Shalme and Clarion,
With rœrde resounding through the Elements:
The Heraulds with their awfull vestiments,
With masses vpon either of their hands,
To rule the preasse with burnisht siluer wands.

Then last of all in order triumphand,
That most illustrus Princesse honourable,
With her the lustie Ladies of Scotland,
Which would haue beene a sight most delectable:
Her rayment to rehearse I am not able,
Of Gold, and Pearle, & precious Stones bright,
Twinkling like Starres in a frostie night.

Vnder a Pale of gold shee should haue past,

By Burgesses borne cloathed in silkes fine:
The great Master of Houshold at the last,
With him in order all the Kings traine,
Whose ornaments were longsome to define:
On this manner shæ passing through the Towne,
Should haue receiued manie banison.

Of Virgines and of lustie Burgesses Wiues,
Which should haue beene a sight Celestiall:
Vive la Royne, crying for their liues,
With an harmonious sound Angelicall,
In euerie corners mirth musicall:
But thou Tyrant in whom is found no grace,
Our Alleluia, hath turned in alace.

Thou shouldst haue heard the ornate Orators,
Making her highnesse salutation,
Both of the Clergie, Towne and Counsellours,
With manie a notable narration:
Thou shouldst haue sæne her Coronation,
In the faire Abbay of the holie Rude,
In presence of a mirthfull multitude.

Such banqueting, such awfull tornaments,
On horse & foote, that time which should haue ben
Such Chappell-Royall with such instruments,
And craftie Musicke singing from the splæne,
In this Countrie was neuer heard nor sæne:
But all this great solemnitie and game,
Thou turned hast in Requiem æternam.

Unconstant World thy friendship I defy,
Since strength, nor wisedome, riches, & honour

Vert

Vertue nor beautie none may certifie,
Within thy bounds for to remaine one houre,
What auailes to bee King or Emperour,
Since Princelie puissance may not bee exæmed,
From Death, whose dolour cannot bee expræmed?

Since man on earth hath no place permanent,
But all must passe by that most horrible port:
Let vs pray to the LORD Omnipotent,
That doolefull day to bee our great comfort,
That in his Realme with him wee may resort,
Which from ỹ hell with his blood ransomed bene,
With Magdalene sometime of Scotland Quene.

O Death! though thou the bodie may deuoure,
Of euerie man, yet hast thou not puissance,
Of their vertue for to consume their glore,
As shall bee seene of Magdalene of France,
Sometime our Quéne, whõ Poets shall aduance
And put her in imperiall memorie,
So shall her fame of thee haue victorie.

Thogh thou hast kild ỹ heauenly floure of France,
Which impted was into the Thistle keene,
Wherein all Scotland saw their whole pleasance,
And made the Lyon rejoyced from the splene:
Though the roote be pulled from the leaues greene
The smell of it shall in despite of thee,
Kepe aye two Realmes in peace and amitie.

The answere which Sir *Dauid Lyndesay* made to the Kings flyting.

REdoubted Roy, your ragment I haue red,
Which doth perturbe my dull intendement,

From your flytting, would God that I were free
Or else some Tygers tongue were to mee lent,
Sir pardon mée, though I bee impatient,
Which am so with your pruneying pen detracted
And rude report from Venus Court dejected.

Lustie Ladies that on your Lybell lookes,
My companie doe hold abominable:
Commanding mee beare companie to Cookes:
Most like a Deuill they hold mee detestable:
They banish mée, saying, I am not able,
Them to complease, or prease to their presence,
Upon your pen I cry a loude vengeance.

Were I a Poet I should prease with my pen,
To wrecke mée on your venemous writing:
But I must doe, as Dog doeth in his den,
Fold both my féete, or flée far from your flytting
The mickle Deuill may not endure your dyting,
Wherefore Cor mundum crea in me, I cry,
Proclaiming you the Prince of Poetrie.

Sir, with my Prince pertaines mee not to plee,
But since your grace hath giuen me such cõmand
To make answere, I must it nœdes obey,
Though yee bee strong now like an Elephand,
And into Venus workes most valiand,
The day will come, and that within few yeares,
That yee will draw at leasure with your feares.

What can you say further, but I am failed,
In Venus workes? I grant, Sir, that is true,
The time hath beene I was better arrailed

That

Than I am now, but yet full sore I rew.
That euer I did Youth-thankles so persew,
Wherfore tak heede, and your fine powder spare,
And waste it not, but if yee knew well where.

Though you runne rudelie like a restles ram
Shoting your bolt at many sundrie shels,
Belæue right well it is a byding game:
Wherefore beware with doubling of the Wels,
For many one doe haste their owne soule knels.
And speciallie when that the well goes drie,
Then cannot get againe such stuffe to buy.

I giue your Counsell to the Fiend of Hell,
That would not of a Princesse you prouide:
Suffering you runne shoting from shell to shell,
Wasting your Corps, letting your time ouer slid
For like a bustious Bull you runne and ride,
Riotouslie like a rude Rubiator.
Aye fucking like a furious Fornicator.

On Ladrons for to loupe you will not let,
Howeuer the Carribalds cry the corinough:
Remember how beside the Masking-fat.
You cast a Musane ouerthwart a stinking trough:
That fiend with fusling on her rosted hogh:
Cast downe ye Fat, wherthrough drink, draffe & sugs
Came rudelie running downe about your lugs.

Would GOD the Ladie that loues you best,
Had seene you therely swattering lik two swyne
But to endite how that Dudron you drest,
Drewped with dregs whimpring wᵗ many whyin

That proceste to repoꝛt it were a paine:
On your behalfe I thanke GOD times tenſcoꝛ
That youpꝛeſerued from Gut & from Grandgꝛ

Now, Sir, farewell becauſe I cannot flyte,
And though I could, I were not to aduance,
Againſt your oꝛnate Mæter to endite,
But beware with labouring of your Lance,
Some ſayes there comes a buckler out of Franc
Which will endure your dints thogh they be doꝛ
Farewell of flowing Rhetoꝛicke the flowꝛe.

Quod *Lyndeſay* in his dyting
Againſt the Kings flyting.

The Complaint and publicke Confeſsion of the Kings olde Houñd, called *Baſhe*: directed to *Bawtie*, the Kinges beſt beloued Dog, and his companions: Made at command of King *Iames* the fifth, by Sir *Dauid Lindeſay*, of the Mount Knight, aliàs Lyon King of Armes.

ALas, to whom ſhould I complaine,
In mine extreame neceſſitie:
Oꝛ whom to ſhould I make my mone,
In Court no Dogge will doe foꝛ mee:
Beſæching ſome foꝛ Charitie,
To heare my ſupplication,
To Scudler, Lufra, and Bawtie,
Now ere the King paſſe from the Towne,

I haue followed the Court ſo long,
While in good faith I may no moꝛe:

T

The Countrie knowes I may not gang,
I am ſo crooked, olde and faire:
That I know not where to repaire.
For when I had authoritie,
I thought mee ſo familiare,
I neuer dred neceſſitie.

I rew the race that Geordie Steele,
Brought Bawtie to the Kings preſence:
I pray GOD let him neuer doe well,
Since then I got none audience:
For Bawtie now gets ſuch credence:
That hee lyes on the Kings night-gowne:
Where I perforce for mine offence,
Muſt in the Cloſe lye like a Lowne.

For I haue bene aye to this houre,
A wirrier of Lambe and Yogge:
A Tyrant and a Tuleyour,
A murtherer of manie a Dogge,
Fiue Fowles I chaſte out through a Scrogge,
Wherefore their Mothers did mee warie:
For they were all drownde in a Bogge,
Speare at Iohn Gordon of Pitcarie.

Which in his houſe did bring mée vp,
And vſed mee to kill the Dœre:
Swœte Milke and Meale hee made mée ſup,
That tread I learned ſone perquœre.
All other vertue ranne arœre,
When I began to barke and flyte:
For there was neither Monke nor Frier,
Nor wife, nor child, but I would byte.

When to the King the case was knowne,
Of mine vnhappie hardinesse:
And all the soth vnto him showne,
How euery Dogge I did oppresse:
Then gaue his Grace command expresse,
I should bee brought to his presence:
Notwithstanding my wickednesse,
In Court I got great audience.

I shewde my great vngratitude,
To the Captaine of Badyeno:
Which in his house did finde mée foode:
Two yéeres with other Hounds moe,
But when I saw that it was so,
That I grew high into the Court,
For his reward I wrought him woe,
And cruellie I did him hurt.

So they that gaue mée to the King,
I was their mortall enemie:
I tooke cure of no kind of thing,
But to please the Kings Majestie,
But when hee knew my crueltie,
My falset and my platne oppression,
Hée gaue command that I should bee
Hanged without confession.

And yet because that I was olde,
His Grace thought pittis for to hang mee,
And let mée wander where euer I would:
Then set my foes for to fange mee:
And euerie Butchers dogge downe dang mee,
When I trowed best to bee a Laird:

Then in the Court each wight did wrong mee,
And this I got for my reward.

I had wirried blacke Mackeson,
Were not the Rebalds came and red:
But hée was flæmed from the Townes,
When once the King saw how I bled,
Hee causde lay mee vpon a bed,
For with a knife I was mischieued,
This Mackeson for feare hee fled,
A long time ere hee was relieued.

And Patricke Stirling in Argyle,
I bare him backward to the ground:
And had him slaine within a while,
Were not the helping of an Hound:
Yet got hæ many a bloodie wound,
As yet his skinne will shew the marks
Finde mee a dog where euer ye found,
Hath made so many bloodie sarkes.

God brother Lance-man, Lindesayes Dogge,
Which euer hath keeped thy lawtie:
And neuer wirried Lambe nor Hogge.
Pray Lufray, Scudlar, and Bawtie,
Of mée Bashe to haue pittie,
And prouid mee a portion:
In Dumfermeling, where I may drie,
Pennance for mine extortion.

Get by their solicitation.
A latter from the Kings Grace,
That I may haue collation,

With Fire and Candle in the place,
But I will liue short time, alas,
Lacke I good freih flesh for my gammes,
Betweene Aschwednesday and Pasche,
I must haue leaue to wirrie Lambes.

Bawtie, consider well this Bill,
And read this Cedull that I send you,
And euerie point thereof fulfill,
And now in time of misse amend you,
I pray you that you not pretend you,
To climbe too high, nor doe no wrong:
But from your foes with right defend you,
And take example how I gang.

I was that no man durst come neare mée,
Nor put mæ forth of my lodging,
No Dogge durst from my denner skar mée,
When I was tender with the King:
Now euerie Tyke does mæ downe thring:
The which before by mee was wronged,
And sweares I serue none other thing,
But in an halter to bee hanged.

Though yée bée homelie with the King,
Yée Scudlar, Lutra, and Bawtie,
Beware that yée doe not downethring,
Your neighbour through authoritie,
And your example make by mæ,
And beléeue well you are but Dogges,
Though yée stand in an highest græ,
So yee byte neither Lambes nor Hogges.

Though yée haue now great audience,

Yée that by you none bee oppreſt,
Yee will bee puniſht for your offence,
When once the King bee well confeſt:
There is no Dog that hath tranſgreſt,
Though cruellie if hæ may fang him,
His Majeſtie will take no reſt,
Till on a Gallous hee cauſe hang him.

I was once as farre ben as yee are,
And had in Court ſuch audience:
And aye pretended to bee higher:
But when the Kings Excellence,
Did know my falſet and offence:
And my pridefull preſumption,
I got none other recompence,
But hoyd and hunted out of the Town

Was neuer ſo vnkind a Torſe,
As when I had authoritie.
Of my Friendes I tooke no force,
The which before had done for mee:
This prouerbe is of veritie,
Which I heard read into a Letter,
The higheſt in Court nert to the widdy
Except hee guide him all the better.

I tooke no more thought of a Lord,
Than I did of a Kitchin Knaue,
Though euery day I made diſcorde,
I was ſet vp aboue the laue,
The gentle Hound was to mee ſlaue,
And with the Kings owne fingers fed,
The ſillie Kaches would I reaue,
Thus for mine ill deedes I was dred.

Therefore Bawtie, looke best about,
When thou art highest with the King:
For then thou standst in greatest doubt,
Bee thou not good in gouerning,
Put no poore Tyke from his feeding,
Nor yet no sillie Kaches reaue:
Hee sits aboue that sees all thing,
And of a Knight can make a knaue.
When I came stepping ben the floore,
All Kaches great roome to mée red:
I of no Creature tooke cure,
But lay vpon the Kings owne bed:
With cloth of gold though it were spred,
For feare each Fréke would stand on farre,
With euery dog I was so dread,
They trembled when they heard mee narre.
Good brother Bawtie beare thée euen,
Though with thy Prince thou bée potent:
It cryes a vengeance from the Heauen,
For to oppresse an innocent:
In wealth bee thou most diligent,
And doe no wrong to Dogge nor Bitch,
As I haue, which I now repent:
No Wellane reaue to make thée rich.
Nor for augmenting of thy bounds,
Aske no reward, Sir, at the King:
Which may doe hurt to other hounds,
Erpresse against Gods owne bidding:
Chase no poore Tyke from his midding:
Through cast of Court, nor Kings request,
And of thy selfe presume nothing,
Except thou bee a brutall beast.

Truſt well there is none oppreſſour,
Nor Buchers Dog, drawer of blood,
A tyrant nor a tranſgreſſour,
That ſhall now of the King get good,
From time forth that his celſitude,
Doth clearelie know the veritie,
But hee is fæmde for to conclude,
Or hanged high vpon a træ.

Though yee bee couples all together,
With ſilke and ſowles of ſiluer fine,
A Dog may come out of Balwhidder,
And make you leade a lower traine:
Then ſhall your pleaſure turne in pine,
Whē a ſtronge Hunter blows his horne
And all your credence make you tyne,
Then ſhall your labour bee forlorne.

I ſay no more, good friends adew,
In dread wee neuer mete againe:
That euer I knew the Court, I rew,
Was neuer wight ſo will of waine,
Let no Dog now ſerue our Soueraigne,
Except hee bee of good condition:
Or bee perueerſe I tell you plaine,
Hee hath nede of a good remiſſion.

That I am on this wiſe miſchieued,
The Earle of Huntlie I may warie:
Hee wende that I had beene relieued,
When to the Court hee cauſde me carie.
Would GOD I were now in Pitcarrie
Becauſe I haue beene ſo euill deedie,
Adew, I dare no longer tarie:
I dread I waue into a widdie.

A ſupplication directed from Sir *Dauid Lindeſ*
of the Mount, to the Kings Grace, in contem
tion of ſide tailes, and muſſeled faces.

SIr, thogh your Grace hath put great o
Both in the High-land and the Borde
Yet I make ſupplication,
To haue ſome reformation,
Of a ſmall fault which is not treaſon,
Though it bee contrarie to Reaſon.
Becauſe the matter beene ſo bile,
It may not haue an ornate ſtyle:
Wherefore I pray your Excellence,
To heare mee with great patience.
Of ſtinking Weedes maculate.
No man may weare a Roſe-chaplate.
Soueraigne, I meane of thoſe ſide-tailes,
Which through the duſt and dubes trailes:
Three quarters long behind their hæles:
Expreſſe againſt all Common-weales,
Though Biſhops in their pontificales,
Haue men for to beare vp their tailes:
For dignitie of their Office.
Right ſo a Queene or an Empryce,
Albeit they vſe ſuch grauitie,
Conforming to their Maieſtie:
Though their Rob Royalls bee vp-borne,
I thinke it but a verie ſcorne:
That euerie Ladie of the Land,
Should haue her taile ſo ſide trailand:
Albeit they bee of high eſtate,
The Queene they may not counterfaite,
Where euer they goe it may bee ſeene,

How Church and Caſtay they ſweepe cleane.
The Images into the Kirke,
May thinke of their ſide tailes great irke:
For when the weather bæne moſt faire,
The duſt flies higheſt in the Aire.
And all their faces doeth begarie,
If they could ſpeake, they would them warie,
To ſee I thinke a pleaſant ſight,
Of Italie the Ladies bright,
In their clothing moſt triumphand,
Aboue all other Chriſten land:
Yet when they trauell through the Townes,
Men ſees their feete beneath their gownes,
Foure inches aboue their proper hæles,
Circulate about as round as whéeles:
Whereethrough there doeth no powder riſe,
Their faire white Limbes for to ſupprize:
But I thinke moſt abuſion,
To ſee men of Religion:
To beare their tailes through the ſtræte,
That folkes may behold their feete:
I trow Saint Bernard, nor Saint Blaſe,
Cauſe neuer man beare vp their claiſe.
Peter nor Paul, nor Saint Andrew,
Cauſde neuer beare vp their tailes I trew,
But I laugh bell to ſee a Nun,
Cauſe beare her taile aboue her Bun,
For nothing elſe as I ſuppoſe,
But for to ſhew her lillie white hoſe,
In all their rules they will not finde,
Who ſhould beare vp their tailes behinde.

But I haue moſt into deſpite,
Poore Claggock clad with raplogh white
Which haue ſcarſe two markes of Fées,
Will haue two eles beneath their knées:
Kittocke that clecked was yeſtréene,
The morne will counterfaite the Quéene
A Moreland Meg that milks the Powes
Clagged with clay aboue the howes:
In Barne nor Byre shée will not byde,
Except her Kirtle taile bée ſyde.
In Borrows wanton Burgeſſe Wiues,
Who may haue ſideſt tailes ſtriues:
Well bordered with Veluet fine,
But following them it is a pine:
In Summer when the ſtrætes dries,
They raiſe the duſt aboue the Skies.
None may goe neare them at their eaſe,
Except they couer mouth and neaſe.
From the powder to keepe their æne,
Conſiderik their Cloues bée cleane,
Betwæne their cleauing and their knées
Who would behold their ſweatie thies,
Begaried with dirt and duſt,
It were enough to ſtanch the luſt,
Of anie man that ſaw them naked,
I thinke ſuch Giglotes are but glaiked,
Without profite to haue ſuch pride,
Yarling their clagged tailes ſo ſide.
I would the Borrowſtowne Bairnes had Byr
To kæpe ſuch miſt from Makins chækes.
I dread rough Makine die for drouth,
When ſuch dry duſt blowes in her mouth.

I thinke moſt paine after a raine,
To ſée them towked vp againe.
Then when they ſteppe out through the ſtréete,
Their folding flappes about their fœte:
Their loathlie lyning forthwith flyped,
That hath the mucke and midding wyped:
They waſte more cloath within few yeers
Then would cloath fiftie ſcore of Frieres
When Marion from the midding goes,
From her morne-darg ſhe ſtrips the noſe.
And all the day where euer ſhée goe,
Such liquour ſhée lickes vp alſo.
The turcumes of her taile I trow,
Might bée a ſupper to a Sow,
I know a man which ſware great oathes
How hee did lift all Kittockes cloathes:
And would haue done, I wot not what,
But ſoone remead of loue hée gat:
Hée thought no ſhame to make it witten,
How her ſide tailes was all beſhitten,
Of filth ſuch flowre ſtrake to his heart,
That hee behoued for to depart:
(Said ſhée) God ſir, mée thinke you rew
(Said hœ) Your taile caſts ſuch a ſtew,
That by Saint Bride I cannot byde it,
You were not wiſe that would not hide it.
¶ Of tailes I will no more endite,
For dread ſome Duddron mee deſpite:
Notwithſtanding I will conclude,
That of ſide tailes can come no good,
Lyder than can their hanclets hyde,

The remanent proceedes of Pride,
And Pride proceedeth of the Deuill,
Thus alwayes they procéde of euill:
Another fault, Sir may bée séene,
They hyde their face all but the éene.
When Gentle-men bides them good day,
Without reuerence they slide away.
That none may know I you assure,
An honest woman by an Hure,
Except their naked face I sée,
They get no moe good dayes of mee.
Vailse a French Ladie when yée please,
Shée will discouer mouth and nease.
And with an humble countenance,
With visage bare make reuerence,
When our Ladies doe ride in raine,
Should no man haue them at disdaine:
Though they bee couered mouth and nease,
In that case they will none displease:
Nor when they goe to quiet places,
I them excuse to hide their faces,
When they would make collation,
With any lustie Companion:
Though they bée hid then to the éene,
Yée may consider what I meane,
But in the Church and market places,
I thinke they should not hide their faces,
Except these faultes bée sure amended,
My flyting, Sir, shall neuer bée ended.
But would your Grace my counsell take,
A Proclamation you should make:

Both in the Land and Borrowſtownes,
To ſhew their face, and cut their gownes:
None ſhould from them ereemed bee,
Except the Quœnes Maieſtie,
Becauſe this matter is not faire,
Of Rhetoricke it muſt bee baire:
Women will ſay, this is no bourds,
To write ſuch vyle and filthie words:
But would they cleanſe their filthie tailes:
Which ouer the myre and midding trailes:
Then ſhould my writing ended bee,
None other mends they get of mee.
The trueth ſhould not bee holden cloſe.
Veritas non querit angulos.
I know good women that beene wiſe,
This rurall ryme will not diſpriſe.
None will mœ blame, I you aſſure,
Except a wanton glorious Hure.
Whoſe flyting I feare not a flœ:
Farewell, yee get no more of mœ.

Quod LYNDESAY in contempt of ſide tailes, That Duddrons and Duntibours through the dubbes trailes.

KITTIES CONFESSION,

Compiled (as is beleeued) by Sir *Dauid Lindeſay*, of the Mount-Knight, &c.

The Curate and Kittie.

THe Curate Kittie could confeſſe,
And ſhee tolde on both more and leſſe,
When ſhee was talking as ſhee wiſt,

The Curate Kittie would haue kist,
But yet a countenance hæ bure,
Digest, deuote, daine and demure:
Andthen began her to exame:
Hée was best at the after game.
Said hée, Haue yee anie wrongous geare
Said shæ. I stole a pecke a Beare,
Said hée, That should restored bee,
Therefore deliuer it to mæ.
Tibbie and Peter bade mæ speare,
By my conscience they shall it heare,
Said hée, Liue you in Licherie,
Said shee. Willie Leno mowed mee,
Said hæ, His wife that shall I tell,
To make my quantance with her sell:
Said hæ, Know yée none Heresie,
I know not what that is said shée:
Said hée, Heard yée none English Bowks
Said shée, My Maister on them lookes,
Said hée, The Bishop shall that know,
For I am sworne that for to show.
Said hæ, What said hée of the King,
Said shée, Of good hæ spake nothing.
Said hée, His Grace of that shall wit,
And hæ shall lose his life for it.
When shæ in minde did more reuolue,
Said hée, I cannot you absolue:
But to my Chamber come at Euen,
Absolued for to bee and shriuen:
Said shée, I will passe to another,
And I met with Sir Andrew my brother

And hée full cleanelie did mée ſhriue,
But hee was ſomewhat talkatiue:
Hée asked many a ſtrange caſe,
How that my Loue did mée imbrace,
What day, how oft, what ſort, & where:
Said hée, I would I had beene there:
Hee mée abſolued for a placke,
Though hée with mée no price wold mak
And méekle Latine hée did mumble,
I heard nothing but humble bumble,
Hée ſhew mee not of GODS Word,
Which ſharper is than any ſword:
And déepe into our hearts doth print,
Our ſinnes wherethrough we doe repent
Hee put mee nothing into feare,
Wherthrough I ſhould my ſins forbeare
Hee ſhew mee not the malediction,
Of GOD for ſinne, nor the affliction:
And in this life the great miſchiefe,
Ordained to puniſh Hure and Thiefe:
Hee ſhew mee not of the Helles paine,
That I might feare, and vice refraine,
Hee counſelde mee not to abſtaine.
And lead an holie life and cleane.
Of CHRISTS Blood nothing hee knew
Nor of his promiſes full trew.
That ſaued all that will beleeue,
That Sathan ſhall vs neuer grieue.
Hee teacheth mee not for to traiſt,
The comfort of the holy Ghoſt
And bade mee not to Chriſt bee kind,

To kæpe his Law with heart and minde,
And loue and thanke his great mercie,
From ſinne and hell that ſaues mæ,
And loue my Neighbour as my ſell,
Of this nothing hæ could mæ tell.
But gaue mee pennance euery day,
An Ave Maria for to ſay:
And Frydayes flue no fleſh to eate,
But Butter and Egges is better meate:
And with a placke to buy a Meſſe,
From drunken Sir Iohn Latin-leſſe:
Said hæ, a placke I will cauſe Sandie,
Giue thæ againe at handie dandie.
Then into pilgrimage to paſſe,
The verie way to wantonneſſe.
Of all this pennance I was glad,
I had them all perqueare, I ſaid,
To mow and ſteale I know the price,
I ſhall it ſet on cinque and ſyce,
But hæ my counſell could not kæpe,
Hæ made him by the fire to ſlæpe.
Then cryed, Collers, Beake, and Coales,
Hoſe and ſhoes with double ſoales.
Cakes and Candle, Græſe and Salt,
Cornes of Meale, and handfuls of Malt,
Wollen and Linnen, Warpe and Woft,
Dame kæpe the keyes of your Wol-loft,
Though drinke and ſlæpe made him to raue,
And ſo with vs they play the knaue.
Friers ſweare by their profeſſion.
None can bæ ſafe without this confeſſion,

And make all men to vnderſtand,
That it is GODS owne Command:
Yet it is nothing but mans dreame,
The people to confound and ſhame.
It is nought elſe but mens law,
Made mens mindes for to know:
Wherethrough they fyle them as they will,
And make their lawes conforme theretill,
Sitting in mens conſcience.
Aboue GODS Magnificence,
And doeth the people teach and tyſt,
To ſerue the Pope and Antichriſt.
To the great GOD Omnipotent,
Confeſſe thy ſinne, and thée repent,
And truſt in CHRIST, as writeth Paul,
Which ſhed his Blood to ſaue thy Saul.
For none can thee abſolue but hee,
Nor take away thy ſinnes from thee,
If of good counſell thou haſt neede,
Or haſt not learned well thy Créede:
Or wicked vices reigne in thee,
The which thou canſt not mortifie:
Or bée in deſparation,
And wouldſt haue conſolation.
Then to a Preacher true thou paſſe,
And ſhew thy ſinnes and thy treſpaſſe.
Thou néeds not for to ſhew him all,
For tell thy ſinnes both great and ſmall,
Which is impoſſible to bee,
But ſhew the vice which troubles thée,
And hée ſhall of thy fault haue rueth,

And thee instruct into the trueth:
And with the word of veritie,
Shall comfort and shall counsell thee,
The Sacraments shew thee at length,
Thy little faith to strong and strength
And how thou should them rightly vse
And all hypocrisie refuse.
Confession first was ordained free,
In this sort in the Church to bee,
So to confesse as I describe,
Was in the Church primitiue:
So was Confession ordained first,
Though Cordus Kyte should cleaue and burst.

The Iusting betweene *Iames Watson* and *Iohn Barbour*, Seruitours to King *Iames* the fift.

Compyled by Sir *Danid Lindesay* of the Mount Knight, Alias, Lyon, King of Armes.

IN S. Androes on Whitsonmononday,
Two Champions their man-hood to essay
Past to the Barrace enarmed head and hands,
Was neuer seene such Iusting in no Lands:
In presence of the Kings Grace and Queene,
Where manie lustie Ladie might bee seene,
Many Knight, Barron, and Banrent,
Came forth to see that awfull tornament.
The one of them was gentle *Iames Watson*,
And *Iohn Barbour* that gentle Champion.

Vnto the King they were familiars,
Of his Chamber both Cubiculars,
Iames was a man of great intelligence,
A Mediciner full of experience:
And Iohn Barbour hee was a noble Leech,
Croked Carlings he wold cause them get speech.
When once they entred were into the fielde,
Full womanlie they weelded speare and shield,
And wightlie waued in the wind their heeles,
Hobling like Cadgers ryding on their Creeles,
But either ran at other with such haste,
That they could neuer their speare get in the caste
Whē gentle Iames trowd best with Iohn to meet
His speare did fall among his horses feete.
I am right sure good Iames had beene vndone,
Were not ȳ Iohn his markes tooke by the Mone,
Said Iohn, albeit thou thinkst my legs lik rockes
My spear is good, now keep thee from my knocks
Tarie a while, said Iames, for by my thrift,
The fiende a thing can I see but the Lift.
Nor more can I, said Iohn, by Gods bread,
I see nothing except the Steeple head:
Yet though my brans be like two barrow-trams,
Defende thee man, then ran they to like Rams:
At that rude rinke Iames had bene striken down
Were not that Iohn for fiercenesse fell in swown,
And right so Iames to Iohn had done great deare,
Were not amongst his horse-feet brok his speare,
Said Iames to Iohn, Yet for our Ladies sake,
Let vs together strike three market strakes:
I hold, said Iohn, that shall on thee bee wroken,

But ere he ſparred his horſe, his ſpear was broken
Frō time w̄ ſpears none can their marrow mēt,
Iames drew a ſword with a right awfull ſpirit,
And ran to Iohn, and would raught him a rout,
Iohns ſword was ruſted, & wold no way come out
Then Iames let drive at Iohn with both his fiſts,
Yē miſt the man, and dang vpon the liſts.
And with ỳ ſtroke hē trow'd the man was ſlaine,
His ſword ſtacke faſt, and got it neuer againe.
By this good Iohn had gotten out his ſword,
And ran to Iames with many awfull word,
My furiouſneſſe forſooth now ſhalt thou finde,
Striking at Iames his ſword flew in the winde.
Then gentle Iames began to cracke good words,
Alas (ſaid hee) this day for lacke of ſwords:
Then either ran at other with new races.
With gloues of plate they bate at others faces,
Who wan the field no creature could name,
Till at the laſt Iohn cryed, Red for ſhame:
Yea, red ſaid Iames, for it is my deſire,
It is an houre ſince I began to tire.
So by they had ended that royall rinke,
Into the fielde might no man ſtand for ſtinke.
Then euery man that ſtood on farre cryde, Fye,
Saying, Adew, for dirt partes compante.
Their Horſe-harneſſe, & all things was ſo good,
Louing to GOD that day was ſhed no blood.

FINIS.

Quod *Lindeſay*, at command of
King *Iames* the fifth.

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But ere he ſparred his hoꝛſe, his ſpear was bꝛoken
Frō time w̄ ſpears none can their marrow mēt,
Iames dꝛew a ſwoꝛd with a right awfull ſpirit,
And ran to Iohn, and would raught him a rout,
Iohns ſwoꝛd was ruſted, & wold no way come out
Then Iames let dꝛiue at Iohn with both his fiſts,
Hē miſt the man, and dang vpon the liſts.
And with ẏ ſtroke hē trow'd the man was ſlaine,
His ſwoꝛd ſtacke faſt, and got it neuer againe.
By this good Iohn had gotten out his ſwoꝛd,
And ran to Iames with many awfull woꝛd,
My furiouſneſſe foꝛſooth now ſhalt thou finde,
Striking at Iames his ſwoꝛd flew in the winde.
Then gentle Iames began to cracke good woꝛds,
Alas (ſaid hee) this day foꝛ lacke of ſwoꝛds:
Then either ran at other with new races.
With gloues of plate they bate at others faces,
Who wan the field no creature could name,
Till at the laſt Iohn cryed, Red foꝛ ſhame:
Yea, red ſaid Iames, foꝛ it is my deſire,
It is an houre ſince I began to tire.
So by they had ended that royall rinke,
Into the fielde might no man ſtand foꝛ ſtinke.
Then euery man that ſtood on farre cryde, Fye,
Saying, Adew, foꝛ dirt partes companie.
Their Hoꝛſe-harneſſe, & all things was ſo good,
Louing to GOD that day was ſhed no blood.

FINIS.

Quod *Lindeſay*, at command of
King *Iames* the fifth.



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21.8.86



